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A S S E M B L I E S;

O R,

INGENIOUS CONVERSATIONS

O F

LEARNED MEN among the ARABIANS,

U P O N

A great Variety of useful and entertaining SUBJECTS; formerly published by the celebrated SCHULTENS in *Arabic* and *Latin*, with large Notes and Observations explaining several peculiar CUSTOMS, MANNERS and IDIOMS of SPEECH amongst the Eastern People; whereby much Light is thrown upon many Passages of SCRIPTURE, both of the OLD and NEW TESTAMENT:

T O G E T H E R

With a COLLECTION of several PROVERBIAL SAYINGS among the *Arabians*, with an Explanation of their SINGULAR BEAUTY and PROPRIETY.

The Whole now *translated* into *English*, with Improvements.

By LEONARD CHAPPELOW, B. D.

Arabic Professor in the University of Cambridge.

57418
1901

C A M B R I D G E:

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M,DCC,LXVII.

TO THE RIGHT HONOURABLE
LORD M A Y N A R D.

MY LORD,

PRESUMING on your Lordship's Candour, I flatter myself you will be so favourable as to excuse the freedom I take in prefixing your name to these *Assemblies*. I should not have done this, was I not satisfied, that being honoured by so worthy a name, they would meet with a more easy and gracious reception from the public. It may possibly be thought impertinent, should I attempt to say any thing in regard to your Lordship's very amiable, religious character, which is so well established, and so generally known to the world. How happy would it be for us, did all Gentlemen, those especially of Your Quality, take pleasure in imitating so distinguished an example.

THERE

DEDICATION.

THERE are many serious, good thoughts of our *Mahometan*, in the ensuing *Tracts*; such as deserve no little admiration; and such, I am persuaded, every well-disposed Christian will approve of, and think it no dis-honour to copy after for his own pri-vate use and advantage.

I am, my L O R D,

Your Lordship's most obedient,

humble Servant,

LEONARD CHAPPELOW.

P R E F A C E.

TH E Six *Assemblies* here offered to the Public, are part of those fifty which were written in Arabic by *Hariri* of *Barfa*, a city in the kingdom of Babylon. His name at large is by the Arabians thus distinguished, *Abu Mohammed Alkasim Ebn Ali Ebn Mohammed Ebn Othman Al-Basri Al-Hariri*: or, more simply, *Ebno-'l Hariri*: *The son of a silk-merchant*. The time of his birth was in the year of *Hegirah*, [i. e. *Mahomet's flight from Mecca to Medinah*] 446: of his death about 516, or A. D. 1122. *Assemblies* in Arabic are called *makamaton*, viz. *sessions*, or *meetings*; such particularly as were appointed by learned men to examine and discourse on useful and edifying subjects. To each tract the Author ascribes a name, taken from a remarkable place or city where you are to suppose the discourse was held. For instance, that which hath the title of *Sananensis*, intimates that it was the subject of a friendly society at *Sanaa* in *Arabia Felix*. This *Assembly* [with several others] is opened under the feigned name of *Harith*, the son of *Hemmam*. The former signifying *an industrious man*: the latter, one who is *curious in observing* other peoples conduct of life. The province assigned to this person, is, to entertain you with the remarks he had made in the places through which he travelled; describing them in an elegant manner, and in such language as shews him to be a master of those talents which are the ornament of a polite scholar. He takes occasion to introduce an old man, by name *Abuzeid*, who presents himself to him in every city: a person of so much art, wit, and

experience, as to assume what shape, or to appear in what posture he pleased, agreeable to the circumstances of time or place, or the humours of those he happened to converse with. The meeting with one of such superior qualities proves to be a very lucky incident : for from the discourse that passed he receives many advantages, especially those which are instrumental in promoting the comfort and happiness of life. To his taste and humour the Author accommodates himself in the easiest manner, paying the utmost deference to his judgement ; esteeming him as a rare, uncommon example, worthy of the most diligent imitation. This conduct exhibits to us a scene of much thought and prudential contrivance : for with greater security to himself, and with less odium from the public, he acts the part of a general Censor ; he satyrizes the vices of those men, which he perceived were growing to an high degree of insolence : no method, in his opinion, being so proper as that which he pursues, to bring about a general reformation, and which is the great point he seems to aim at.

The character which *Ebn Chalican*, an Arabian, [who died A. D. 1281] in his history of *Famous Men*, draws of *Hariri*, is very singular and excellent. He describes him as *the most learned man of the age*; *peculiarly happy in the composition of his Al-makamah*; *written with so much spirit and elegancy, that there you read the language of the Arabians in it's highest perfection*; *you are acquainted with their particular forms of expression, their proverbs, and the most intimate terms contained in the Arab tongue*. The natural and valuable endowments which he was possessed of, were the extraordinary gift of Providence, to make, as it were, some compensation for the shortness of his stature, and the deformity of his countenance : both which were so remarkable, that

that he was an object of contempt to those who were ignorant of his virtuous accomplishments. An instance of this we have from the account of a certain stranger, who being informed of his great abilities, determined to pay him a visit, with a view of receiving from him some useful and edifying instructions. But as soon as he came and cast his eye upon him, his warm expectations grew cool, and all his hopes were immediately frustrated: for the very sight of that mean, uncommon figure, in which he appeared, altered his opinion, and gave him such a distaste, that far from the thoughts of any improvement, his resentment was so quick as to despise him to the lowest degree. But yet to indulge his curiosity, as if nothing that he could deliver would be of any moment, he desired him to dictate what would be worth his attention. To which *Hariri* consented, and made this reply in verse:

*Thou'rt not the first night-wand'r'er,
Deceiv'd by treach'rous moon-light :
Nor the first starv'd Purveyor,
Pleas'd with the spacious surface
Of dunghill's outward verdure,
The greedy eye attracting :
When all within is nauseous.
In choosing a companion,
Thy choice, I find, directs thee
To one of diff'rent aspect ;
For I am like old Moäid,
Deform'd in ev'ry member.
Hear then what I shall dictate ;
But let thine eye not see me ;
For prejudice will frustrate
The wisest, best instructions.*

At this unexpected answer the stranger retired in much confusion.

In the verses above *Hariri* alludes to what was commonly mentioned as a proverb, viz. *You may hear Moäid, but not look on him*: intimating, that

a great and noble soul may be lodged in a little, deformed body. For it is reported of him, when he had met with some contemptuous treatment from *Nooman* king of the *Hirenses*, because he was a dwarf in stature; with great sedateness and coolness of temper he made this wise reply: *The real estimate of man consists in two small things belonging to him, The heart and the tongue.*

The instructions which are dictated in the following piece, &c. and the rules laid down for the good conduct of life, are short and concise: and indeed considering the smallness of the Tracts, they could not be otherwise. But you will find them delivered in such nervous, strong terms, that they cannot but strike the imagination, and have a very powerful effect on the mind of every serious, well-disposed reader. The follies and excesses, in which the unthinking part of mankind indulge themselves, are exposed in a decent, proper manner. You see the genius of a prudent, discreet Satyrist, without that unbecoming language, which offends a tender, chaste ear. The beauty of any virtue, every body knows, appears to greater advantage, and shines in a brighter lustre, when the deformity of the opposite vice is represented to you by way of contrast. This is the method our Author pursues; and a very commendable one we must allow it: for by this representation our thoughts are more sensibly affected, and raised to the highest admiration of such ornaments as set off the one, and fall to the lowest opinion of that baseness which accompanies the other. For instance, when he would shew the folly of that person who thinks himself very secure, so long as he carries on his villainous intrigues, and escapes the view of the world: not apprehending that his deepest secrets are discovered by a superior power:—How affecting is the manner of his address to such a self-deceiver! viz. *So artfully contrived, as thou imaginest, are*

thy actions, that even thy neighbour is ignorant of them, when at the same time thou art exposed to the eye of thy great Observer. Thou art very solicitous, that thy servant should know nothing of thy projects, when the most private design is public to thy Master. From hence we learn that human nature, though sadly corrupted, give it but time and leisure to consider and look into itself, soon discovers it's own weakness and imperfections, as well as those of other men's: and that when once it begins to be truly serious, it must be the same, in many respects, in all people of what country or profession soever. A farther and more advantageous instruction occurs to us, that there is a principle implanted in us, so excellent in it's kind, and so worthy of our Creator's divine power, that some pains must be taken, violent measures used, before we can totally efface that beauteous image, which notwithstanding the strongest opposition, is ever ready to represent itself to us. By a just and unprejudiced way of thinking we shall be able to discover that our rational endowments are not given us with a liberty to abuse them by excesses of any kind: and that doing injury to these, is doing injury to human nature, as well as our gracious Benefactor. Such without question were the sentiments of the Author of the *Assemblies*: whose cool, virtuous thoughts directed him to expose, and if possible, to correct, the common and popular errors, which occasion so much disturbance and confusion in the world. That his hopes and expectations of happiness did not center here, is evident from the question he puts to the unthinking Sensualist, viz. *Is thy grave to be the dormitory, where thou art only to lie down, and take thy noon-day repose? What answer wilt thou make when called to a strict examination? At thy departure hence, when thou shalt return to God, and appear at the bar of his justice, Who shall be*

an advocate to plead for thee? Here let me ask, Shall not this *Mahometan* rise up in judgement against those self-opinionated reasoners, who would make you believe, they want no farther instructions but what their own faculties suggest; and that without any advocate they are able to plead their own cause even before God himself. Our Author, by the religion he professed, as the *Alcoran* taught him, believed in Jesus Christ, so far as he was a great Prophet sent by God: and no doubt but the prejudice of education hindered him from carrying his belief higher. Had he been blessed with the same opportunities of knowing the doctrines of Christianity, which our modern unbelievers are favoured with; I am persuaded he would have distinguished himself as a faithful and sincere convert; that he would have lived and died a Christian in the best and truest sense. The moral precepts which he gives in the following Tracts are delivered with such consideration and judgement, such seriousness and piety, that every reader must surely be convinced, his attention was not to amuse only, but to teach the ignorant, to reform the vicious, and to establish those principles, which, if improved as they ought to be, might be greatly instrumental in promoting both the present and future happiness of mankind.

I must not conclude this Preface without acquainting the reader that this *Assembly*, entitled *Sananensis*, was first translated and published by the learned *Golius* with the Arabic and Latin version, and with only a few notes, at *Leyden*, in 4to, 1656; but re-published with much larger notes, by that great Master of Arabic, *Albert Schultens*, at *Franequer*, 4to, 1731. To which he added five more, pursuing the same method that he took in the first, of explaining difficult passages from the *Scholiast*, &c.

My attempt to translate those which are published, will, I hope, in some measure be not only acceptable, but instructive to an English reader; for he will soon be convinced that notwithstanding our Author was a *Mahometan*, yet he had thoroughly studied the prevailing force of human passions; and that he was master of very rich talents, sufficient to expose the follies and vices, to which mankind in general, of all professions whatsoever, are by nature too much inclined.

The Arabians are remarkably distinguished for many wise and sententious expressions: I have therefore selected some of their *proverbs* which I find interspersed in the *Assemblies*; and have occasionally explained several Texts of Holy Scripture.

T E S T I -

TESTIMONIA DE HARIRÆO.

HARIRÆUS HIZJRÆ, id est, Refugii Muhammedici, anno 446 natus, 516 denatus, eo vixit ævo; quod politioribus inter Arabas literis plurimum floraret. Eamque in hysce ipse promeruit laudem, ut earundem in Asia & Africa studiōsis in præsentem exinde diem commodiōr vix aliis habeatur Author, à quo proprietatem linguae, simulque copiam ac elegantiam addiscant. Golii Præf. ad Confessum primum.

Scriptor ille semper novus, semper recens, ea polluit vena, quæ usque et usque inter manandum crescat, seque ipsa ditione jugiter, uberiorque evadat. Nibil propterea legisse, nihil intelligere inter eruditiores Arabes censemur, qui Haririum non contriverit, ac velut in succum & sanguinem converterit. Schultens Præf. ad Confessum quartum.

Hariri composa un ouvrage sous le titre de Mecāmat lequel est estimé un chef d'œuvre d'éloquence Arabique. Il contient cinquante discours, ou espèces de déclamations sur differens sujets de morale, & chaque de ces discours porte le nom du lieu où il a été recité, Herbelot Bibliothèque Oriental, in voce Hariri.

SIX ASSEMBLIES,

OR,

INGENIOUS CONVERSATIONS.

ASSEMBLY I.

ENTITLED

S A N A N E N S I S.

HARITH the son of *Hemmam* hath transmitted to us the following Assembly.—Having mounted my travelling camel and the course I pursued carried me a great distance from my native friends; I was reduced to a *necessitous condition*. The *vicissitudes of fortune*, like the boisterous waves of the sea, when they distress the shipwrecked mariner, with the same swiftness as an arrow discharged from a bow, pressed upon me with such an impetuous force; clouded me with so much error and confusion, that they hastened my passage as far as *Sanaa* in *Arabia Felix*. When I entered the city, my pockets were exhausted; my poverty very remarkable; not having so much as one day's sustenance left, nor a single morsel in my bag. In short, my bowels, for want of refreshment, were so contracted, that I was like an old mansion-house without any furniture; ready to fall by every blast of wind. You might compare me to a decayed leathern quiver, or a shepherd's shrivelled pouch; which being empty of provisions, he shakes and exposes to the open air. This demand of an immediate supply obliged me, like an impotent, wild stroller, to pass through every part of the city. In my circuit

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from one street to another, I moved as a bird, which flies swiftly round the surface of water, with a desire to drink, but yet afraid to attempt it. My footsteps, in the several avenues where I directed my course, resembled those of an herd of cattle; when to satisfy their hunger, or to quench their thirst, they eagerly press forward to the pasture, or place of watering. Mine eyes *entertained themselves* without any restraint, like darts piercing through every part of *my excursion*. My intention was to find out a person of so much honour and generosity, that I might communicate to him with the utmost freedom the circumstances of my distress:— or, if I failed in that point, a man of letters; whose agreeable countenance might dissipate my anxiety, which was so grievous, that it hindered me almost from taking my breath: and whose elegant conversation might *afford* me some pleasing refreshment. During this contemplation, I found I was advanced even to the extremity of my circuit; the several inquiries I made, int he tenderest manner I was able, proving so auspicious, as to conduct me to a numerous assembly of men, crowding one upon another, and raising their voices in much weeping and lamentation. Having forced my way through this multitude, (with the same difficulty as if I was entering into the center of a thick wood,) to know the cause that drew so many tears from their eyes; in the midst of the circle I espied a person of a lean, meagre visage, furnished with all the *apparatus* necessary for a religious itinerant. The words that he spoke were uttered in the same complaining accent that you hear at a funeral; in some measure resembling the tremulous, tinkling sound of a *bow*, as soon as the arrow is discharged. The sentences he pronounced were delivered in rhymes, and with such exquisite sweetness of language, that one might call them *rhymes set with jewels of eloquence*. And the reproofs he expressed, so full of satyr and threatening severity, that they affected the ears of his audience to a great degree. The croud that stood round him consisted

consisted of various ranks and orders of people; so closely united, that you might compare them to an halo, or circle about the moon; or, to the flowers of palms, or fruits of dates; which like foetus's for a while lie concealed in the grand repository of nature. It was with no little pains I advanced nearer him, that I might be edified from his *salutary instructions*, and collect some of his striking *observations*. I then heard his voice distinctly, when he had raised it to the highest pitch; speaking with the same degree of volubility and eagerness, as when the swift courser runs and contends for the prize in the Circus. The words that he uttered were seemingly an *extempore oration*; flowing from him with such ease as to require no premeditated thought; but in so loud and clamorous a tone, as one hears from a camel, when bit with the stinging Breez.

To his audience he thus addressed himself:—O thou, of what station or rank soever, who without the least restraint indulgest thyself in those passions which the petulant insolence of youth is ever ready to suggest; and by a close attention to the importunate excesses of lustful pleasures, art as much disordered in mind with the splendor of thy happiness, as one, who by keeping his eyes for a long time fixed on the brightness of the sun, is affected with dizziness, and deprived even of sight. Thou, I say, who *sufferest thy thoughts* to be transported with vain and false imaginations: who like a stubborn, refractory horse, that shakes his rider, not yielding to the check of his rein, rushest headlong into *thy follies*; deviating from what is right, with a strong propensity to thy *ludicrous*, criminal conversation: How long wilt thou seduce thyself by constantly persisting in error, and indulge thy vicious taste by transgressing the rules of truth and justice? How long wilt thou labour to rise to the utmost height of pride and vain glory; and not cease to engage in such wanton, effeminate pleasures, as divert the mind from whatever is of any serious moment? by this obstinacy of temper thou art con-

tending with one who is thy *superior*, and hath an absolute command over thee. Thy dishonourable conduct makes thee so audacious as to live in opposition to him, from whom no secret is concealed. So artfully contrived, as thou imaginest, are thy actions, that even thy neighbour is ignorant of them: when at the same time thou art exposed to the eye of thy great Observer. Thou art very solicitous that thy servant should know nothing of thy projects, when the most private design is public to thy Master. What? art thou so weak as to suppose the most prosperous condition will be of any advantage, when the time is drawing near for thy departure out of this world? will the richest treasures be able to deliver thee, when thy own works have occasioned thy destruction? Or, thy repentance make so full a satisfaction, as to answer all those questions that will be demanded of thee, concerning the numerous *errors* thou hast been guilty of? is it thy opinion that they who have been thy *companions*, though never so many, and their affections never so strong, can be of any service to thee at the *day of Judgement*? Let me advise thee to *rectify* thy progress, and without delay to think of some remedies that may remove thy distemper, and check the *impetuous course* of thy transgressions. This may be done by laying a restraint on the soul, and confining its extravagant motions within just and proper limits; because it is the most powerful enemy thou hast to engage with. When death gives the fatal stroke, is thy last period then determined? what preparation hast thou made for that solemn time? thy grey hairs are monitors sufficient to possess thee with an awful terror. And what excuses wilt thou form in vindication of thyself? is thy grave to be the dormitory, where thou art only to lie down, and take thy noon-day repose? what answer wilt thou make, when called to a strict *examination*? at thy departure hence, when thou shalt return to God, and appear at the bar of his justice; who shall be an advocate to plead for thee? thou hast lived long enough to awake

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out of sleep. But instead of vigilance, thy time hath been consumed in a voluntary slumber. The best advice to reform thee hath not been wanting; but this thou hast obstinately *resisted*. Examples of the most engaging nature have been proposed for thy imitation: but such a degree of blindness hast thou indulged, as not in the least to be affected by them. Truth and righteousness have appeared to thee in their simple, naked dress: but to oppose and dispute against them, thou hast *exerted* the utmost of thy power. Death hath given thee frequent calls to recollect thy actions: but to so little purpose, that thou art desirous of having no remembrance of them. To communicate to the relief of other men's indigent circumstances, thou hast been favoured with all the opportunities imaginable: but these thou hast greatly neglected. Thy love of money hath been so strong and prevailing, that to the best and wisest instructions, both of the Coran, and the traditions of our ancestors, concerning religion and subjects truly divine, (which should be valued as the highest treasure:) thou hast given the preference of heaping up abundance of riches. And to gratify thy pride, thou hadst rather distinguish thyself by raising a stately, expensive building, than by doing a single act of beneficence and charity. In thy travelling expeditions, so far from being conducted by one who would shew thee the right way; thou choosest to take a different course, and appear as a starved mendicant, a common beggar for an alms: and to be pointed at for wearing a loose, flowing garment, rather than to merit a reward by performing some business of weight and importance. Thy heart is so immoderately fixed on receiving large and valuable presents, that they influence thy affections more than the stated solemn *times of prayer*. And trafficking for *dowries*, to be paid at certain times, and on certain conditions is more eligible with thee, than the appointing any season for charitable distributions. So great an Epicure! that thou hast a stronger relish for tasting variety of dishes, served up in different

forms and colours, than for entertaining thy self with devout and heavenly meditations. Such a lover of foolish jesting, that custom hath made it more familiar to thee than even reading the Coran. Thou art ready enough to command others what is just and equitable; but thy self remarkable for violating things sacred, and doing that which is strictly forbidden. And whatever is of vicious infection, thou canst easily discourage: but dost not preserve thyself pure and free from it. Thy counsel to others, is, to keep at the greatest distance from injustice; when with the strongest passion thou even lustest after it. And as to men, thou art more afraid of *them*, than thou art of God; who should be the principal object of thy fear. He then spoke in verse:

*Curse on the man, whose eager mind is fix'd
On present worldly prospects:
Mov'd with excessive passionate desires,
His reason's quite abandoned.
Did he but know the world's true estimate:
'Tis small, not worth pursuing.*

His voice, which he had uttered in a very high strain, now ceased: and the *flow of tears*, which he discharged in great abundance, being dried up; he gathered his outer-garment under his arm, and fixed his staff in the travelling position. But when the crowded audience, whose *eyes* were intensly *fixed* on him, perceived that he was changing his posture, and *making a motion to rise and remove from his place*; every one of them put his hand into *his pocket*, and made him *large presents*, addressing him in this manner: Whenever thy necessities make their demand; or when thou art disposed to supply those of thy friends and companions; keep this in reserve to lay out as thy judgement directs. Having received their generous offerings, he looked upon them with his eyes contracted in such a manner, as if he was ashamed to be enriched with so large a bounty: returning them thanks in the highest expressions of gratitude. His design

design was to withdraw himself from them so as they might not know what course he intended to pursue. And he gave a strict charge to those who would have followed him, to go, some one way, some another, on purpose to keep them ignorant where the place of habitation was, to which he should retire. But *Harith* the son of *Hemmam*, notwithstanding that injunction, gives this account of himself: *viz.* Being determined to know his motions, I followed him at a proper distance, diverting mine eyes in such a manner that he should not suspect my design. I observed every step he took, with such care, that he could not possibly see me, till at last he came to the point he was aiming at: and that was a cave, into which he made a quick and precipitate entrance. I indulged him in his own way without interruption, till he had put off his shoes, and washed his feet. Then rushing hastily upon him, I found him sitting over-against one who was his disciple, entertaining themselves in much satisfaction, with bread made of the finest flour, with a roasted kid, and a vessel of wine before them.

— Oh, sir, said I, is it here I find you? is that the place where all your doctrine terminates? is this to be the subject whenever your name is mentioned? At this unexpected surprise his voice faltered; his spirits funk; he sighed and groaned in hollow, deep sounds, and was very near breaking out into the highest extreme of anger and fury. He looked upon me with such a severe stern countenance, that I really apprehended he would shew his resentment by some very great *insult*. But as soon as the fire, which he had kindled within him, was abated, and the flame, ready to break out, extinguished; he repeated these verses:

*T' appear in robes of richest sable,
With all the ornaments of splendor,
In hopes of ease and full enjoyment,
Was once my large, ambitious prospect.*

*T' accumulate the vilest treasure,
My dexterous book was always ready.*

*I cast my net, and took the refuse,
As well as fish of choicest value.*

*My private judgement was devoted
To the severity of fortune :
For by my resolute evasions,
I forc'd my way through dens of lions.*

*Not that I fear'd the artful projects
She form'd to flatter and deceive me :
Nor did I dread her frowns, or tremble,
Whene'er she shook her rod of vengeance.*

*My soul, tho' eagerly pursuing
Variety of life's enjoyments,
Did not divert me to such objects,
As would have sacrific'd mine honour.*

*But bad th' unerring scales of justice
Been poiz'd impartially by fortune ;
To men of vicious dispositions,
Dominion she'd ne'er entrusted.*

Having expressed himself in this elegant poetry, he invited me to come near them and partake of the entertainment: but I refused his invitation, neither did I choose to make a longer stay. I then with all the earnestness imaginable, signified both by mine eyes and countenance, turned hastily to his disciple, and said; I conjure thee by the almighty God, (to whom thy solemn addresses are made to defend thee from evil) that thou satisfy me, who this person is? Without any hesitation he immediately answered me; This is Abuzeid of Serugium, truly distinguished by the titles of *The Lamp of Strangers*, and *Crown of the learned*. After this I retired to the place from whence I came, being affected with the highest admiration of the incidents I happened to meet with.

N O T E S
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A S S E M B L Y I.
ENTITLED
S A N A N E N S I S.

PAG. I. *Mounted.* The Arabic language is so full and expressive, that the verb which is used in this place signifies, *to travel with a male camel when fit for the rider.*

Ib. *Travelling Camel:* gáribo-'l-igterábi, literally, *the back of my Camel, in order for a journey.* You observe here how the two Arabic words in sound correspond with each other. This method is pursued through the whole assembly. I shall not trouble the reader with many instances of this kind: nor shall I imitate the author in my translation. To attempt it, might be looked upon as a piece of pedantry: and indeed our English tongue will not admit of it. His design is so far laudable, as by this means one sees how great a genius he had for the poetry of his own times, and how extensive and copious is the Arabic language.

Ib. *Native friends:* expressed elegantly in the original, viz: al-atrábo: such as are descended from the same toráb: *soil or earth.* In reference to which is the Arabic for a *necessitous condition:* viz. al-mátrabah: because poverty makes a man cleave to the earth, or dust. From hence is that form of imprecation among the Arabians: “Let both thy hands be filled with dust. i. e. May nothing good attend thee!”

Ib.

Ib. *Vicissitudes of fortune, hastened my passage, tāw wabat bi tabwāyibo-'l-zāmāni: Flufluarunt me fluctus fortunæ.* There is a peculiar beauty in the Arabic: For the radix *taba* is applied not only to *floods*, but to the uncertain motions of an arrow when discharged: and to any *confusion*, or *error* that happens to us. These several interpretations are hinted at in the version.

Ib. *Sanaa*, the metropolis of *Arabia Felix*; once a royal city built in a very artificial manner, as the word itself denotes, viz. *To form any thing with art and industry.* Like *Damascus* it was enriched with variety of trees and waters.

Ib. *My pockets exhausted: chāwiyo-'l-wifādi, vacuus loculos.* *chāwa* denotes an empty house, ready to fall: and the belly contracted for want of vietuals. *wifādon: leathern quivers: shepherds bags.*

Ib. *My poverty remarkable: bādiyo-'l-infadi: conspicuus inopia:* literally, taken notice of for my shaking. Intimating such poverty, as when a traveller, his whole viaticum being spent, turns and shakes his bag.

Pag. 2. *Entertained, &c.* Arab. *I foraged through the pastures of my vibrations, i. e. as the scholiast writes, " Those places where mine eye by contemplating fed, or entertaining itself with the utmost freedom: "* Or, where mine eye as I passed, took a quick view like the vibrating motion of lightning. This corresponds with the Latin, *vibrans intuitus: nictantia fulmina: nictantes oculi.* The Arab. Poet, cited by Tebrizius in allusion to that liberty which the eye indulges in making proper observations; particularly such as have regard to those who are lovers of riches, and envy others who are richer than themselves; gives us this elegant satyr: [Notes on *Abu Temmam's Hamasa*, or warlike fortitude; consisting of a large collection of poetry, from several poets both before and after the time of Mahomet.]

*Feed but thine eyes with freedom round his tents;
The only objects that present themselves,
Are wealth and envy.*

Ib. *Excursion*: Arab. *In my going and returning*: or, through the spaces of my morning and evening forage. To go out in the morning, and return in the evening, is the same with the Arabians as regularly to discharge all the offices of life. They apply those words to a farther use, in describing the resemblance of a son to a father: viz. "He does not forsake him either morning, or evening." This phrase of *going* and *coming* is used in Hebrew to signify the happiness that attends obedience to divine commands: as *Deut. xxviii. 6, 7.* "Blessed shalt thou be when thou *comest in*, and when thou *goest out*." It is likewise applied to the incapacity both of old age and youth. "I can no more *go out*, and *come in*, saith *Moses*, ch. xxxi, 2. i. e. I am now entered into the last stage of life, and therefore no further service can be expected from me." And when it pleased God to give him warning of his death, ch. xxvii. 16, 17. he made this request, "Let the Lord set a man over the congregation which may *go out* before them, and which may *bring them in*." On the contrary, *Solomon I Kings iii. 7.* addresses himself to God in these words; "Thou hast made thy servant king; I am a little child, I know not how to *go out*, or *come in*." i. e. My youth and want of experience are such, that I am not capable of discharging the duties which are incumbent on so high a station.

Ib. *Communicate, &c.*: The Arabic is so expressive as to intimate, *To whom I might shew the skin of my face, which by my frequent custom of petitioning for subsistence had changed it's natural modest complexion, like a silken garment that by long use is grown thread-bare, and lost all it's former beauty.*

Ib. *Afford, &c.* Arab. Who from some place or other might fetch me water to quench my parching thirst.

Ib. *Apparatus, &c.* viz. A linen garment, a rosary with beads, to take the number of prayers, a staff, a cup, &c.

A bow: *mirnánon*: from *rána*, to make a tinkling sound. To which the poet *Ibn El-Roumi* alludes, speaking of the mutual effect of love:

*So strong the influence on her lover's thoughts!
That loud's the am'rous sound of his complaints.
But when affected with this anxious pain,
In mutual compassion she laments.
Like the strong bow that wounds the tim'rous prey;
In sympathy you hear it's rattling noise.*

Pag. 3. *Inſtructions*: Arab. That I might request of him a torch, or fire to supply my focus; or, kindle mine from his fire.

Ib. *Observations*. Arab. Singular jewels; or, particles of gold; such as in pearls are inserted between each stone, to increase both their beauty and value.

Ib. *Extemp. irtegálon*: *Orations or verses delivered extempore*; from *rágala*, *pedibus adstítit*: [stands pede in uno.]

Ib. *Loud, &c.* The scholiast Tebleb observes that *shakásbiko*, used here, implies such a redoubled braying noise as a stallion camel makes when in high spirits, with the utmost stretch of his lungs; and that from hence Orators, by dilating and distorting their mouths, are called *Masters of the lungs*.

Ib. *Sufferest, &c.* The original here is expressed in the eastern sublime: viz. *Thou who letteth the garments of thy pride hang loose*: alluding to the foolish pride of those days [Arab. *chala*: *stulte superbire*] of wearing a flowing train that dragged and swept the ground: a fashion too much adopted by our English ladies.

Ib. *Thy self, thy thoughts, thy follies, thy ludicrous, &c.* instead of which, the Arabic is, *himself, his thoughts, his follies, his ludicrous, &c.* viz. *Thou who sufferest himself, &c.* This transition of person is peculiar to the eastern tongues, and we find it frequently in holy scripture: as *Job xviii. 4.* He teareth himself in his anger, for, *thou tearest thyself, &c.* We meet with such passages in the *Psalms*; particularly in that remarkably divine composition of the 104th. viz. *Thou, O Lord, art very great — art clothed — who coverest — who stretchest, but in y. 3, &c. Who layeth the beams — who maketh the clouds — who walketh — who maketh*

maketh his angels — who laid the foundation, and in §. 6, &c. Thou coveredst it — at thy rebuke, &c. This change is observable through the whole Psalm. From which I think we may draw this conclusion; That the way of reading, or singing, this and other *Psalms* of the same kind, was for the greater solemnity by voices alternate. Vid. *Ps. xviii. 25, &c 145.*

- Pag. 4. *Superior, &c.* Arab. *Who takes fast hold of the forelock.* i. e. To whose [God's] power and dominion thou art as subject, as a slave, or a beast is to his master, who lays hold on, turns and directs them which way soever he pleases.

- Ib. *Errors, &c.* Arab. *When thy foot by stumbling hath deceived thee.* A phrase that we often read in scripture, relating to unsteady sinful conduct. *Psal. xxxviii. 16. When my foot slippeth, they magnify themselves.* On the contrary, *Job xxiii. 11. My foot hath held his steps.* Correspondent to which is *Mahomet's* petition, *Alcor. iii. 147. Lord, pardon our offences, and strengthen our feet.*

Ib. *Companions:* Arab. A society, properly speaking, of ten men, supported by unjust means, and dividing the spoil, by casting lots into ten portions. These portions are named *a'sháron*, and the society itself, *ma'sháron*.

Ib. *Day of Judgement.* Arab. *When the time or place of the assembly shall constrain thee.* In the lxiv ch. of the *Alcoran* §. 10. we read, “God will gather you together at the day of the congregation; [the last Judgement] that being the day of mutual deceit: [from which the chapter takes it's title] so called, say the Arab. Commentators, *Gelaleddinus* and *Jahias*, because the believers [*Mahometans*] shall then defraud the Infidels [such as do not believe in *Mahomet*] by taking those seats in Paradise, together with their families, which they would have possessed, had they been of the number of the faithful. These shall have their portion in Paradise; those in raging fire.

Ib. *To rectify, &c.* Or, as the words intimate, *To take*

take the same steps as if thou wert going to a sacred solemnity at the temple of Mecca.

Ib. *Impetuous course*: Blunt [ʃhabátan] the edge of thine iniquity. A remarkable figure, as Schultens writes: for the word denotes a sharp-pointed spear; and particularly, the sting of a scorpion. Not only wicked and unrighteous men, but virulent expressions, or facts, are by the Arabians compared to scorpions.—When they would describe a person of an infamous character, they say, *His scorpions creep*, i. e. avoid him as much as possible; for if you associate with him he will do you some secret mischief.

Ib. *Examination*: *Golius* [Lexic. rad. nácira] supposes an allusion is made to that scrutiny, when the *Manes* of deceased persons are to be examined by the two angels *Necir* and *Moncir*, who are appointed for that office.

Pag. 5. *Resisted*: *tekaásta*. Thou hast been as stubborn as a camel, whose breast, when provoked, swells, and his back sinks. But *ákaso*: *gibbosus*: from the same root, is, in a good sense applied to a man grave and steady in his purposes. *To true glory and honour*, that is not subject to any one's bondage. Poetically, *to a long extended night*.

Ib. *Exerted*: *maraíta*: *strinxisti*. *Hast strained thy self*. Schultens observes here, that instead of [Isai. iii. 8.] their tongue and their doings are against the Lord, *le maroth*, to provoke the eyes of his glory; we should take the Arab. interpretation; viz. *ad oculos ejus gloriosos perstringendos*; to dazzle the eyes of his glory.

Ib. *Times of prayer*. Mahomet [Alcor. xi. 115.] enjoins his followers, to be constant in their prayers, *at the extremities of the day, and in the former part of the night*. i. e. Morning and evening, and when night approaches. But their times of prayer are when the day breaks: when the sun rises: at noon: in the afternoon: at sunset. Gol. Not.

Ib. *For Dowries*. i. e. For purchasing those sums of money which the husband engages to pay his intended wife in case of a divorce, or at the time of death.

Pag. 6. Curse : *Tábban*. An abbreviation of “Let God inflict *tábban*, evil on him ! from *tábba*, to cut. Let his hands *tábbat*, be cut off ! is an imprecation of the same kind.

Ib. *Eager mind*, &c. To aggravate the folly of too much anxiety, the author expresses himself in the Arab. verses above, in an elegant manner by three words taken from the radix *tsábba*: signifying, *to pour out like water*; *to be deeply in love*; *to drink the small remnant of a vessel when it is almost exhausted*. As if the man of this world, in his motions is as impetuous, as water let loose from confinement: his affection for present enjoyments strong as the most violent passion of love: and after all his labour finds his portion of happiness to be very small.

Ib. *Wordly prospects*: *Dónya*: This present life, or the riches belonging to it. Mahomet's doctrine *Alcor.* xxix. 64. is very just, viz. *al-bayáwto al-dónya*, &c. as to this present world, it is a mere jest and ridicule: but the life to come, that is life indeed. *Ab Farajius* faith of *Abu Ali* a liberal physician; The women applied to him because of *donyábo*: his riches. Hist. Dynat. p. 457.

Ib. *His voice*, &c. ceased. Arab. *He laid his dust*: i.e. as the scholiast explains it; his voice had been so loud that it was like a storm, which raises thick clouds of dust and smoke.

Ib. *Flow of tears*: literally, *Flow of juice squeezed out*. Honey the Arabians say, is juice squeezed from bees. *Rain, juice from the clouds*.

Ib. *Eyes fixed*. Arab. Whose quick-sighted eyes like darts pierced him.

Ib. *Making a motion to rise*: *Te-báffoza*. This word is so full as to express, *institit pedum digitis, erectâ superiore corporis parte, depresso inferiore*. Or, what the Latins say, *coxim sedere*: signifying that posture in which travellers in the East use to refresh themselves; viz. *incoxare se*, rather than *discumbere vel assidere*. Thus the Israelites were enjoined to eat the passover, *Exod. xii. 1.* with their loins girded, shoes on

on their feet, staffs in their hand, and *be-khippazon*, in haste. But though the word, as *Schultens* writes, may include *haste*; yet it more immediately refers to that *posture of body* above mentioned. So that this consideration may determine the controversy; whether the Israelites in Egypt celebrated the pass-over, *standing*, or *sitting*.

Ib. *Remove from his place*, literally, in the astronomers language, *decline from his center*: being placed in the middle of a numerous people.

Ib. *His pocket*. Arab. *the plait, or fold of his garment*.

Ib. *Large presents*. From the Arabic we understand, their liberality was such, that it might be compared to water freely poured into a bucket, in order to fill it.

Pag. 7. *Insult*. The original alludes to an Arab. phrase: viz. *Such an one rides his own head*. i. e. He takes his own precipitate course; like an unmanaged horse, that shakes his rein in contempt of the rider. Or, to the impetuous course of a river, when the waters swell to such a degree, as to break down all the banks that are raised to stop their progress.

Ib. *Robes of sable*. Arab. *a sable square vest*, adorned with a rich double border or fringe.

Ib. *In hopes, &c.* Arab. with a desire to enjoy a life of more ease and advantage: or, more literally, to grace my table with dishes of a more delicate kind: to entertain my self with such repasts as are made of dates and butter.

Ib. *Vilest treasure*. Arab. The very worst species of dates, that have no kernel, and dry away so as not to come to maturity. The word too intimates *an hungry thief*, who steals any thing he can lay hold of, though of never so small avalue. He is so ravenous, the scholiast faith, as to despise nothing.

Pag. 8. *I took: origo*. I gained my point by clandestine windings and turnings, *Ar'wago, &c.* more cunning than the fox, is an Arab. proverb.

Ib. *The refuse: al-kanitz wal-kanitzab*: the wild beast

beast male and female. Proverbially applied both to fishing and hunting. i. e. I seized the prey, great or little, good or bad. From hence, as Schultens observes, is explained that passage in *Isai.* iii. 1. The Lord doth take away *mashen u-mashenab*: *the stay and the staff*: literally, *the male and female stay*. i. e. the strong and weak, the great and small.

Ib. *Tremble*. Arab. Nor did my shoulder-blade make any trembling motion. *The muscles of his shoulder-blade trembled, or thundered*: or, *the space between his shoulders shook*, are phrases with the Arabians, to signify a person's great fear.

Ib. *Divert me, &c.* There is a peculiar elegance in the Arabic. viz. *Did not compel me to drink at that watering-place, which would have stained my honour.* *Watering-place*: *máwridon* from *wárada*, to descend, or, go into the water; is here, as Schultens observes, an emblem of a splendid fortune; or, of a rich man; to whom people descend, make their addresses, to quench their thirst: i. e. To supply their necessities.

Ib. *Serugium*, a town in *Mesopotamia*, enriched, in it's flourishing state, with gardens of most excellent fruits, &c. *Haríri* thus describes *Serugium*, his native place,

*My native soil's Serugium,
Where flows the stream of happiness.
The produce there of high esteem:
The mart of plenty justly nam'd.
The waters exquisitely sweet:
Like those that spring from paradise.
The deserts to the eye appear,
Like verdant meadows beautiful.
Th' inhabitants and houses shine,
Like stars and starry mansions bright.
The air they breath delicious smells:
The prospect pleasing, large and wide.
The highest hills are strew'd with flow'r's,
When once the sun dissolves the snow.
Visit Serugium — you'll see
The seat of this world's paradise.*

Vid. Schultens *Indic. Geograph.* in vit. Saladin. Et *Origines Hebr.* Tom. I. p. 301.

ASSEMBLY II.

ENTITLED

HULWANE N S I S.

HARITH the son of Hemmam hath transmitted to us what passed at the following Assembly.

From the time of my *arriving at man's estate*, and leaving off those distinguishing *ornaments* of childhood and youth, I have made it the business and employment of life to *frequent such places* as are *dedicated to the use of study and good learning*. This course hath engaged my earnest and intense application to such a degree, as to carry me through tracts of land so large and distant from each other, that even my camels, though inured to long and tedious travels, have been emaciated, and complained of the fatigue. The principal reason that induced me to take this resolution, was, that wherever I happened to sojourn, I might from thence *reap some advantage*, and collect such materials as would be esteemed curious and entertaining: and afford as much pleasure and satisfaction, as a cloud does refreshment, when for a long while we have been exposed to violent scorching heat. So strong, even to excess, was my desire of *accomplishing this great end*, that the regularity of my thoughts was thrown into confusion; like a series of well-placed jewels, when once moved from their exact conformity to each other. The measures I pursued were as hasty, as if I was *borrowing fire for some immediate use*, and afraid of it's being extinguished before I could have the benefit of it. The height of my ambition was to appear in public in a

proper

proper and becoming habit. For which purpose I omitted no opportunity of conversing with men of all degrees, from the highest to the lowest station, in hopes of receiving instruction from those of inferior understanding, as well as those of the most enlarged faculties : in this manner did I solace myself with the pleasing expectations of proficiency and improvement. But when I had travelled as far as *Hulwane*, and by experience and observation found persons with whom I might be familiar, and treat them as friends or brothers ; having made an estimate of their good qualities, with the same care that one would take in probing the depth of a wound ; (knowing very well what in the event might advance my honour ; and on the contrary, what ignominy I should draw on myself by any dishonourable proceeding) it was my good fortune there to meet with *Abuzeid of Serugium*, a man of large and extensive knowledge ; particularly of the distinct branches of families who had signalized themselves by any remarkable achievements ; these he would delineate, and trace every step, every degree of advancement from their first original : and so indefatigable in the pursuit of riches, that he triumphed in his uncommon success : so various and changeable in the accounts he gave of himself, of his birth and pedigree ; that sometimes you would hear him boast of being descended from the family of *Sasanidæ*, sometimes he would carry his original as high as the princes of *Gaffan*. That he might be particularly distinguished, to day he would appear clothed in the habit of poets, with a strait, close vest : to-morrow you would see him shine in the glittering ornaments of the highest quality. But one thing very remarkable, was, That with all this laboured craft and artifice to disguise and conceal his person, there was something in his countenance extremely pleasing ; something in his discourse that shewed him to be a man versed in the depths of learning ; and an adept in every branch of science : in eloquence copious and fluent, like the rapid stream of a

river, with so much strength and energy, that he would raise in the audience not only admiration, but in some degree, horror and astonishment: and yet with such ease to himself, and such an absolute command of speech, that his thoughts, though unpremeditated, were delivered in the most beautiful expressions of tenderness and humanity: in short, a man of those superior abilities, that the regular progress he had made in arriving at the perfection of knowledge, might be compared to the steps which gradually raise you from the lowest situation to that of the highest mountains. The great advantage he received from his extraordinary qualities was this: They served him as instruments to draw a veil over real imperfections; so artfully did he conceal them, and so little were they taken notice of, that his general character as a man of extensive literature, made people eagerly desirous of having even a sight of him, and applaud themselves when they could obtain it. So *entertaining* and so smooth his eloquent tongue! that every body rejoiced in his acquaintance:— and so *pleasant* and agreeable in his conversation! that what request soever he thought proper to make, he was sure to be gratified to the utmost of his desire. No wonder then that I endeavoured to *approach* as near as possible, when I perceived he was a person of such peculiar properties; in his whole behaviour so graceful and elegant: these valuable accomplishments were reason sufficient to me why I should be *ambitious* of his intimate friendship. No sooner was I admitted to a familiarity with him, but my anxious cares were all removed.

Time that had contracted her forehead, and assumed a disagreeable aspect, presented herself with a smooth, cheerful countenance: giving me as much pleasure as a bridegroom receives from the smiles and beauteous charms of his bride. The tender respect with which he treated me, was such, that had he been joined to me in family-alliance, his behaviour could not have appeared in a more obliging manner. The mansion

mansion I enjoyed, though his peculiar property, I had a full and uninterrupted possession of. The very sight of him was to me so grateful, that I may compare it to a clear fountain flowing with abundance of water; and his honourable, graceful face shined on me with the same winning air that you observe in a person when he *salutes* you with the sincerest wishes for your happiness and prosperity.

In this situation we were placed for some considerable time: a situation so happy as to produce in me every day new and inexpressible delight; and to dispel from my heart the darkest clouds of whatever seemed doubtful and obscure. This was my happiness till *poverty* forcing her way, gave him uneasiness, and was the occasion of disagreement and much contention: this unforeseen change compelled him to take his leave of *Chaldea*, especially when he found the *supplies* for present subsistence begin to fail him. And so urgent was his distress, for want of the necessary conveniences of life, that he was obliged to pass through several parts of the world, in hopes of meeting with some place of refuge and safety; till at last his *indigent circumstances* brought him to a large society of travellers. From this time his resolution to pursue his intended journey grew so strong that he made all the haste he possibly could to accomplish it. But so closely *attached* to him were his old companions, that notwithstanding the great distance he was from them, their tenderest affections for his safety were so prevalent, that they could not be separated from him. When I was deprived of my friend's happy conversation, there were several who seemed desirous of my familiar acquaintance, but not one did I find agreeable to me; not one that I could have such an affection for as to make myself intimate with him; the reason was this, Since his departure there did not appear to me a single person equal to him, in those excellent and virtuous qualities, by which nature had distinguished him to a very high degree. During this interval, which indeed was long and tedious, that he was re-

moved from me, I had no more appearance of him than of the moon, or of a star, when set in the thickest cloud. There was no possibility of making any discovery to what part of the world he had withdrawn himself: and besides, the danger attending it might have been as great as if I had attempted to enter into an inaccessible den of lions, or any other retirement where immediate death was threatened; in short, there was not a man who was able to give me the least intelligence of him. Pressed with these difficulties, instead of making any farther progress, I returned again to *my family* and kindred. I then made my appearance at *the place* he had appointed for hearing and receiving public instruction.

This is a Convocation or Assembly of men who signalize themselves for their humanity and the improvement they make in all kinds of polite learning; the resort, common both to natives and foreigners. The society, as usual, being met together, a certain person with a thick, long beard, and a thread-bare ragged garment, presented himself and made one of the number: after he had with great civility paid his respects to the company that was sitting, he took his seat in the lowest place, and soon *began* to give them a specimen of his genius, by shewing how great a proficient he was in learning and eloquence. So affecting was his subject, and so nervous and strong his *manner of speaking*, that every one present was raised to the highest degree of admiration. The person who sat next him taking notice of a book which he held in his hand, had the curiosity to ask him, what book it was? to which he answered, *Abi Ibad's Diwán*: a book universally esteemed for it's peculiar excellencies. Another question he put to him, *viz.* Dost thou meet with any of those subjects, to which thine eye with cursory view seems directed, as if in thy judgement they contained something worthy of applause and admiration, something witty and facetious? Yes, sir, he replied: I am much pleased with the poet's thought in the description he gives of an easy,

easy, agreeable countenance, *viz.*

*Enrich'd with beauteous ornaments
Are all the smiles. 'Tis then you see
The teeth, as clearest iv'ry, white;
Like pearls exact in order placed:
Cool as the berry of a cloud:
Sweet as the flow'rs of camomile.*

Comparisons, in my opinion, extremely fine and elegant. But he who had asked him those questions, instead of shewing his approbation, thought he exceeded the bounds of common and intelligible language; as if his studied flights were too full of wonder, and destitute of that humane and easy manner which is requisite in all kinds of instruction. To my apprehension, he said, the sense of what thou deliverest as *sound* and perfect, is really not so; but on the contrary, disordered and imperfect, and that which thou art persuaded *merits* large encōmiums, is not indeed worthy of them. How low and inferior are thy thoughts in comparison with these *verses*, which discover the poet's uncommon genius in the similes that he uses to describe the beauties of teeth. *viz.*

*So clear and white is ev'ry tooth,
So close the union, so compact;
That life without this ornament
Would not afford me half it's joy.

The moisture that distils from thence,
Like water in the limpid stream,
Is always fresh, is always bright,
Discolour'd with no sordid stains.
Perfection to the last degree!*

*Soon as the pleasing smiles appear,
You see the beauteous iv'ry row
Shine like a pearl clear from it's shell:
Not fullied with the scorcking sun,
Cool and resplendent as the bair.

Sweet as the flow'rs of camomile,
Or those of palms delicious scent,*

*When th' ambient air is all perfume.
Like water-bubbles rising high
When mix'd with wine of gen'rrous taste;
But in th' exactest order plac'd.*

These verses were so entertaining, that every one there present expressed his approbation of them: so sweet and harmonious, that they commended them to the highest degree; requesting very earnestly that he would not only repeat them, but that they might have the pleasure of seeing them in writing. Another favour they desired, that he would please to inform them who was the author of those verses, and whether he was living or dead. To which he answered: *I solemnly protest to you, that truth in my opinion appears in the most agreeable light when you do not in the least deviate from it; and I am fully persuaded, that veracity is most excellent, to which one pays a strict obedience: to speak freely with you, my friends, the author of those verses is the person who this day hath joined himself to you as your companion.* But this manner of boasting, instead of giving satisfaction, made the company suspend their opinion: they could not persuade themselves to think he was really sincere in what he attested with so great an assurance. But he was quickly sensible, yet with some uneasiness, what it was their thoughts suggested to them; and though they endeavoured to conceal it, he thoroughly understood their intention, which was no less than an absolute denial and disproof of what he had alledged. Therefore being very apprehensive he should undergo their hasty censure and judgement, he repeated a sentence from the *Coran*, viz. *Some suspicions are criminal.* He then said, You who are critics in poetry, and such masters of eloquence, as to reduce it to purity and perfection, must not be displeased if I assure you that, *The true way to know whether any metal be genuine, is, to melt it down.* And if you would examine what is real truth, every impediment you find in this scrutiny must be entirely removed. There is another observation

observation which antiquity hath obliged us with, viz. *To distinguish the man of honour from one of base principles, you must have trial of both.* And now that I might give you full satisfaction, I have shewn my secret treasures; and like the common trader who exposes his goods to sale, opened my parcel for a specimen of what it contains. To this, one of the persons who stood near, interrupting him, replied: assure yourself that the verses you have repeated are very ingenious, and of an admirable composition: flowing with such a vein of poetry, as not to admit a parallel. And this puts me upon making a farther request; if your poetical genius can furnish you with such thoughts as will have an immediate influence upon the heart; be so good as to favour us with a taste of that nature.

To this petition he replied:

Behold the beauteous object's eyes!
How languishing is ev'ry change!
How like Narcissus' flow'rs they shine!
The tears that fall, as clear as gems
Fresh polish'd from the artist's hand,
Moisten the rosy-colour'd cheek.
Her fingers in th' extremities
Tinctur'd with red of deepest dye:
When once expos'd to common view,
You're pleased to see the iv'ry row.

So quick were his thoughts, that in the twinkling of an eye, or rather in less time, he continued his subject in the same agreeable manner.

At her approaching graceful mien,
I bow'd with reverence profound,
In hopes she'd favour my request
To move her scarlet-flowing veil,
And entertain my lift'ning ear
With sounds of her harmonious voice.
My free petition was indulg'd.
The veil that on her beauteous face

Brought

*Brought darkness, quickly disappear'd.
Soon as we saw and heard her speak,
The air was fill'd with fragrant smells
That issued from her tender lips ;
And the bright jewels all display'd.*

They were all greatly astonished at his ready faculty of delivering such unpremeditated thoughts ; and formed to themselves very different sentiments from what they had conceived of him ; as if he was no better than a common plagiary ; now freely acknowledging that the purity and sublimity of his expression was far removed even from the suspicion of theft. As soon he perceived this change, and how agreeably their minds were disposed ; that so far from having a low opinion of him, their inclination was raised to an high degree of paying him the greatest respect and honour imaginable ; he then cast his eyes on the ground, and after a very short silence he resumed his poetical genius, desiring the favour of their attention ; and thus proceeded :

*But when the ev'ning was advanc'd,
Admtonish'd by th' approach of night -
From social converse to retire ;
She cloth'd herself in sable robes.
And like a penitent that late
Reflects on former heinous crimes ;
(So strong th' anxiety of mind !)
Instead of utt'rинг her complaints,
On ev'ry finger took revenge.
No sooner was the veil remov'd,
The beauteous object to conceal,
But ev'ry feature disappear'd.
Nothing but shades of darkness seen !
Thus did the dusky robe of night
Obscure Aurora's splendid face.
Both these adorn'd the tender branch,
Which she sustain'd with graceful air :
But still her restless thoughts increas'd :
Of self-compassion void she rag'd,*

*Impressions strong her fingers felt,
No less than deep and dang'rous wounds.*

The applause was then so general, that every single person could not but extol to the highest degree the real estimate of such a man, and *commended the eloquence* which he delivered with so much ease and fluency. They treated him in the gentlelest and most friendly manner, and *presented* him with a very handsome new garment. The person who obliged us with this narrative, to what he had already mentioned, adds, When I perceived the *acuteness* of his genius, and how remarkable were his superior abilities, I could not avoid looking on his countenance with more eagerness than I had yet done, and *indulging mine eye* with the pleasure of making observations on every mark and character: I then soon satisfied myself, the person I was conversing with was our old gentleman of *Serugium*; whose long absence from the time I had seen him made such an alteration, that the hairs of his head which before were youthful and black, were now turned to an aged bright colour. The pleasure that I had in congratulating my old acquaintance, and the renewal of his entertaining conversation was such, that I immediately made my approach to pay him the utmost veneration that was possible, by saluting his hand. The first question I asked him was, To what cause must I impute it that there is so great a change in your shape, your air, and every part belonging to you? so great, that I look upon you in no other view than as an entire stranger; and what is it, I should be glad to know, that hath occasioned such an alteration in your face? your beard is as white as snow, — so far from being the same man in appearance, there is not so much as one outward visible mark that makes the discovery. The reply that he made to him was in these following lines.

*As water flows with limpid stream,
Clear-issuing from the purest spring,*

From

*From turbid, filthy mixture free ;
So did my countenance appear ;
And as the water-surface smooth.
But the anxieties of life,
Like an impetuous current strong
In quick succession, have defac'd
The features of my vig'rous youth.
Thus from experience we learn
With what an arbitrary hand
Fortune can rule the sons of men.*

II.

*How various ev'ry step she takes !
To-day like an obsequious slave
She bends her neck and crouches low ;
Flatters with all her fawning smiles,
Grants ev'ry favour you request.
But mark the unexpected change !
To-morrow is a different scene.
Like an insulting conqueror,
She shakes the sword of victory :
And ravaging with tyrant-pride,
Defeats your hopes, your substance spoils.*

III.

*Whenev'r the earth is parch'd with drought,
Spread round with scorching, barren sands ;
Should you perceive one dusky cloud,
You look for kind-refreshing show'rs.
But if the air grows bright and clear,
Your wish'd-for prospect disappears.
Such are the common treach'rous arts,
By fortune practic'd to deceive
Th' ambitious, thoughtless race of men.
The objects which she represents,
Are form'd to sooth and please the eye ;
But captivate th' unguarded heart.*

IV.

*The best and surest remedy
To soften those perplexing thoughts*

That

*That interrupt the solid peace,
On which our happiness depends ;
Is, to be resolutely brave,
And bear with patience ev'ry change.
For let calamities severe
Assault us like those beasts of prey,
That raven fierce, and thirst for blood :
Servile complaints a gen'rous soul
With scorn disdains ; of freedom boasts,
Tho' lab'ring under heavy yokes.*

V.

*Would you the real virtues know,
Those ornaments that grace the man
Of truest honour, dignity,
Believe not outward pomp and shew ;
Despising popular applause,
From facts alone conviction take.
Ev'n gold itself shall to the eye
Appear with all the common marks
Refin'd and pure, and yet if tried,
Prove false, adulterated coin.
But if 'tis right and genuine ore,
'Twill bear th' exactest scrutiny ;
The fiery trial not refuse.
So by severe experiments
Let virtuous qualities be prov'd,
Their worth intrinsic, brighter grows.*

After he had repeated these verses he rose up, and left the place ; but the audience instead of being alienated and averse to him, as they had lately been, were now of a different opinion, and their affections towards him so warm, that he drew even their hearts after him.

NOTES
ON
ASSEMBLY II.
ENTITLED
HULWANENSIS.

PAG. 18. *Arriving at man's estate.* Arab. *Putting on the turban.*

Ib. *Ornaments.* *Amulets, or charms:* such as were fastened to children's necks to avert any mischief, or bad accident that might happen to them. These were prohibited by *Mahomet* as tokens of superstition; and instead of them he recommended the use of these words when danger was apprehended, viz. *maádba-lláhi: God preserve me!* The scholiast on *Haríri*'s text writes, *When among the Arabians a boy arrives at a proper age, his amulets are taken from his neck, and he is adorned with a turban and a girdle, and wears a sword hanging from his neck.* Those amulets in some measure resembled the Roman *bullæ*, which the youth wore till the age of sixteen. Then, *Bulla Laribus donata pependit.* Pers. Sat. v. 31.

Ib. *Frequent — places — dedicated:* Arab. as a stranger I might enter unexpectedly into the glad mansions of humanity and liberal instruction.

Ib. *Reap, &c.* The Arabic intimates, That I might hang as it were on the top of a tree, and crop from thence the choicest fruits.

Ib. *As a cloud, &c.* In the same figure the prophet *Isaiah xxv. 5.* displays the goodness of the Almighty in time

time of distress ; viz. *Thou shalt bring down the heat with the shadow of a cloud.*

Ib. *Accomplishing, &c.* Arab. *Of kindling and spreading this fire :* viz. this eager desire of acquiring knowledge.

Ib. *Borrowing fire.* *To kindle his fire in haste,* is an Arab. Proverb, signifying one who takes no pains in learning, or acquiring that which is good, when both time and patience are requisite to accomplish it. In general, he who discharges any office in a slight, careless manner. Vid. *Golij Adag.* 77.

Pag. 19. *Proper habit :* to be adorned with every accomplishment of science.

Ib. *Receiving instruction, &c.* Instead of which the Arabic expresses his desire of being *moistened by a large shower of rain, and by the dew arising from it.*

Ib. *Solace, &c.* Which the scholiast interprets, *I removed, or quenched, the thirst of my care with desire and hope.*

Ib. *Hulwane :* a town in *Affyria*, distant about six or seven days journey from *Bagdad*.

Ib. *Abuzeid :* distinguished by the titles of the *Lamp of strangers, and Crown of the learned.* Vid. Conclusion of Assembly I.

Ib. *Knowledge, &c.* The Arabic intimates his superior talent in understanding the forms of genealogy, in separating one branch from another till the spring from whence flowed the stream of honour was discovered. His intense application to this purpose being, it seems, like the wind, which by incessant motion blows away and disperses sand and gravel from precious stones, which for a long time had been concealed. The text is likewise of so enlarged a sense as to suggest that *Abuzeid's* application to true knowledge might be compared to that of a banker, or exchanger of money, who carefully handles and examines the coin, to be satisfied of its intrinsic value. And to those artificers, whose employment it is to melt down metals, and to make them fit and proper for the use they are intended.

Ib. *Indefatigable*, &c. The Arab. phrase, is, *To acquire riches, he shook the earth with his foot*: intimating that his motions were as precipitate as those of a blind camel that travels forward without any apprehension of danger.

Ib. *Sasanide*, the fourth *Dynasty* of the kings of *Persia* was distinguished by this title; descended from *Sasan*, whose son *Ardscyrr Babechan* was the founder of that empire. Vid. *Schickard Tarich. Reg. Pers.* p. 106, 107. and *Herbelot. Biblioth. Orient.* in *Saffan*.

Ib. *Gassan*. A tribe in *Arabia Felix*, descended from the *Asdenses*, but compelled by an inundation to leave their native country, and settle near a water in *Syria*, called *Gassan*; from whence they took their name. Vid. *Pocock. not. in Ab. Far. Specimen Histor. Arab.* p. 75.

Ib. *Habit*: *ʃbiár*: a military vest, or certain mark of distinction to know one soldier from another. The word expresses likewise an *inward vest*, in opposition to *dithar*, *the outward one*, there is a tradition of what *Mahomet* used to say when he expressed the particular regard he had for the inhabitants of *Medina*; viz. that *they were his inner garment*: other men, *his outward one*, intimating that those where his true friends and assistants. In the same phrase *Tamerlane* addresses the soldiers of *Bajazet*, to persuade them to revolt: viz. "You are the stock of my stocks, the branch of my branches, the member of my members. You are to me *ʃbiár*, the inward garment. Hist. Tamerlane Arab. p. 242." Poets: called by the Arabians *ʃhaaráon*: from *ʃhaar*, *to know*, or *understand*. The reason they give, is, because the *inward*, *studious thoughts* of their minds may be compared to the military *inward garments*, which stick close to the body.

Ib. *To disguise*. *Teláwwana*: *coloribus variare*. Expresses both an inward change of mind, and an outward appearance. It is applied to one of an unsteady temper. Such a person, in the Arab. proverb, *telawana*, *changes his colour like the Camelion*. This was the character of *Alcibiades*, viz. *χαρακτέωντος εὐμεταβολούσιος*

ταβολώτερος, more changeable than the Cameleon. Vid. Bochart Hieroz. p. 1. col. 1082.

Pag. 20. Entertaining. Arab. His cheek, (or appearance) was so bewitching, that there was no turning from him without much reluctance. Powerful in cheek, and powerful in language, are promiscuous phrases among the Arabians.

Ib. Pleasant, &c. Arab. The sweetness of his watering was such, that he was able to promote an affair of any consequence.—Watering, with the Arabians, carries the same meaning as agreeable conversation: and warada, to descend, is equivalent to going into the water.—As in the Arab. Proverb, “I will not do it till the land-crocodile yarido, descends:” (goes into the water.) i. e. I will never do it. Vid. Bochart Hieroz. p. 1. lib. 4. col. 1047.—Schultens observes, we have the same idiom in *Isai. lxiii. 14.* viz. As a beast, tered, goeth down into the valley: viz. to drink and refresh himself.

Ib. Approach, &c. Arab. To hang upon the borders of his garment. A figurative way of speaking among the Arabians, intimating the eager desire of enjoying any one’s society and friendship.—To stick close to the loose fringe of protection or patronage, is in the east a character of clients and dependants.—Comp. Zech. viii. 23. Ten men—shall take hold of the skirt of a Jew..

Ib. Ambitious. Arab. Aspire, or pant after.

Pag. 21. Salutes, &c. Arab. when he wishes you plenty of rain, and plenty of provision. Or, according to a known phrase of the Arabians, when he salutes you with this friendly salutation: viz. God bless your countenance. Comp. Numb. vi. 25. The Lord make his face shine upon thee! Ps. xxxi. 16.

Ib. Poverty, &c. The full sense of the Arabic is, till the hand of poverty mingled for him the cup of strife and division; as the apothecary and surgeon with proper instruments mix and prepare medicines and salves for their patients.—By the cup, good or evil is expressed in scripture: viz. the cup of salvation, and the

cup of fury, trembling and astonishment: Psal. cxvi. 13.—*Ijai.* li. 17. *Ezek.* xxiii. 33:—Expressions of the same kind are familiar to the Arabians. The author of *Tamerlane*; in his sublime style, speaking of the enemy's defeat, writes; p. 228. *They made every man drink two cups; one of death, the other of poverty*: i. e. They took away both their life and substance.—And in terms yet stronger, p. 322. *Bebold the butler of death, who oppressed them with cups of destruction*.—Cups mixed with tempests, are mentioned, p. 320; viz. *They gave them to drink a cup of tempest by day, and a cup of tempest by night*. Comp. *Psal.* xi. 6. Upon the wicked he shall rain snares; fire and brimstone, and an horrible tempest—the portion of their cup.

Ib. *Supplies, &c.* literally, *The want of a bone to gnaw urged him to bid farewell [to divorce himself from] to Chaldea*.—The comparison is made with regard to an hungry dog, which leaves the bone when he can get no more flesh from it: and to a man divorced from his wife; without the least thoughts of returning to her again.

Ib. *Indigent, &c.* Arab. *The trembling vibration of the standard of poverty joined him to the company (or thread) of associated travellers*:—intimating not only the uneasiness which poverty frequently occasions; but the series or order of the eastern way of travelling, when the Arabians, like camels in the wilderness, move one after another so close as if they were joined together by a line or thread: [the camel's nose that follows being fastened to the tail of that which goes before.] From hence it is that the Arabians say, *we have threaded the way*, i. e. we proceeded in a long straight line. *Standard of poverty*: i. e. Such as is visible and conspicuous. *Standard*: *ráyatón*: a word applied by the Arabians to good, or bad fortune: which they express by a white or black standard. Amongst other significations it particularly denotes a military standard; from the radix, *to see*: being erected so as to appear to the whole army. And from it's trembling vibration when displayed, it expresses that terror, or *dread*,

dread, which arises from any sudden disappointment of our strongest hopes.

Ib. Attached, &c. Arab. When he took his leave their hearts followed him [bi-azimmátihi] in his headstalls; i. e. as the scholiast explains it, The hearts of his companions were joined as close to him as a cord with a ring is joined to a camel's nose, that the traveller may with more ease guide and direct him. A metaphor frequently used by the Arabs: viz. "He put zimáman, the headstall of the business into his hand." Hist. Tamerl. p. 343. i. e. he committed the whole affair to his management. To let go, or loose the headstall, is a phrase of the same force; viz. to entrust another with your concerns. From hence we must approve of Schultens's correction of Psal. cxl. 9. where instead of rendering zemamo al tapek, further not his wicked device: we should rather say, capistrum ejus ne finas exire: suffer not his headstall to be loose: i. e. give him not too much liberty. The consequence then will be just: let not those who compass me about exalt themselves! according to bishop Hare's translation. The 17th Psalm y. 3. will admit of the same construction: not, I am purposed that my mouth shall not transgress; but zammóthi, capistro alligavi, ne transgrediatur os meum. I have bridled, or laid a restraint on my mouth lest it should transgress.

Pag. 22. To my family, &c. Arab. To the spreading of my branch. i. e. To my kindred and relations. Comp. Job xv. 33. The flame shall dry up his branches. John xv. 5. I am the vine, ye are the branches.

Ib. The place, &c. Arab. The house, or mansion of his books.

Ib. Begun, &c. to produce his bottles of milk. Every thing of value and of high esteem among the Arabians, is distinguished by milk. How large his flow of milk! is the same with them as, how learned, how copious, how eloquent! there is another interpretation of bottles, but not so applicable to our author's intention: as if by a bottle was meant the body,

which is a vessel for the soul. From hence it is said of a person that dies, or is killed, his *bottle* is empty.

Ib. *Manner of speaking*: Arab. *The distinction of his speech*. Such, the commentator observes, as is plain and intelligible to the auditors. Such as, *Mahomet* faith, God gave to *David*. *Alcor.* ch. 38. 21.

Ib. *Diwân*: a register, a list of names civil or military. Any composition, especially poetical. From the same radix, *To judge*, the supreme council or senate of the Turks is named *diwân*. *Abu Ibad*, commonly called *Bockteri*, was a celebrated poet. vid. *Herbelot*.

Pag. 23. *The berry of a cloud*. i. e. *The bail*.

Ib. *Sound*, &c. Arab. That which thou think-est is fat and flourishing, is attended with some mor-bific tumour.

Ib. *Merits*, &c. Arab. *Thou blowest that thou may'st raise fire, where there is no fuel to kindle it*. Agreeable to which is the censure of an Arab. poet reflecting on a person who labours to finish any kind of work without proper materials, *viz.*

*The fire by blowing may be rais'd:
But if the ashes once be dead,
To blow is labour spent in vain.*

Ib. *Verses*: *Houses*. From the form of a tent, and the parts belonging to it the Arabians take the words of their prosody. As tents have *stakes* and *cords* to keep them firm; so is a verse secured by *feet*, dis-tinguished by the names of *stakes* and *cords*. The *stake* consisting of three letters; the *cord* only of two. By the same metaphor an hemistic, or half-verse, is called *one part of a folding door*. vid. *Sam. Cleric. Tract. de Prosodia Arabica*.

Ib. *Life*, &c. The literal version is, *Let my life be a sacrifice for my teeth that shine with the brightest splendour!* Intimating, he had rather lose his life than his teeth. This extravagant way of *devoting* is common to the Arabians. For instance: *Let my fa-ther be made a sacrifice for thee!* as if he had said; *Thy life is more precious to me than even my fa-ther's.*

thet's. Let my family and kindred be his redemption ! i. e. To me he is dearer than all my friends.

Ib. *Perfection*: *nabiyaca*. A word used to express sufficiency, or whatever is perfect either in things or persons. This man, or this woman *nabiyaca*, sufficit tibi. i. e. is of so great advantage to thee as to excel all others.

Pag. 24. *Water-bubbles*: *hebeb*. A word of an enlarged sense, denoting a berry, a regular set of teeth, and bubbles, which like a series of berries rise on the surface of wine when mixed with water.

— Ib. *I solemnly protest*: *aimo' lláhi*: for *aimono*: *per Deum*, literally, *dextra Dei*; a common form of an oath among the Arabians. *Lifting up the hand*, in Scripture, is the same with *swearing*: as Gen. xiv. 22. *I have lift up my hand*. i. e. I have sworn. Exod. vi. 8. Num. xiv. 30.

Ib. *Coran*: *al-cor.* ch. 49. 12. we read, “ O ye believers, be very much upon your guard as to suspicion: because some suspicions are criminal. To which Mahomet adds, neither be ye curious in examining other people's concerns; nor do one of you reflect on another in his absence. To discourage them from such practices he puts this important question: what! would any of you desire to eat the flesh of his dead brother? surely you would abhor it. The Apostle speaks the same language in his Ep. to the Galat. v. 15. If ye bite and devour one another, take heed that ye be not consumed one of another.

Ib. *Masters, &c.* Arab. Physicians or surgeons to vicious and diseased language.

Ib. *To know, &c.* A common eastern proverb, intimating that diligent enquiry is the only way to find out what is real and substantial virtue.

Ib. *Examine, &c.* Arab. *The hand of truth cuts off the garment of doubt*, from hence is that figurative expression, *God clothed him with the garment of his own work*. i. e. Rewarded him according to his merit. The word for garment, viz. *ridáon*, signifies a debt.

— An Arabian physician's prescription to a man who desired long life, among other things, was, To wear

al-ridáa, a light-garment. i. e. as it is explained, *Not to burden himself by running into debt*: *Abul. Pbaraz. Hift. Dynast.* p. 158. The same word is by a metaphor applied both to liberality and covetousness. A man with a deep, loose, flowing robe is the same with one of a generous temper. The reverse to him is, He who appears in a short narrow garment.

Pag. 25. *Have trial*. Arab. You must be as careful in clearing away all obstructions, as a man is, when he smooths and polishes his instruments.

Ib. *Admirable composition*. The literal Arabic compares this poetry to a piece of artificial work, such as was never taken from *minwálon*, the weaver's beam. *To weave from another man's beam*, is the same as *subscribing to his opinion*. That both good and evil were decreed by God, was the doctrine of a sect among the Arabians. *Wasil Ibn Ata*, we are told, *embraced their opinion*: literally, *weaved álai minwálibim according to their beam*. *Pocock. Not. in Ab. Far. Spec. Hift. Arab.* p. 194.

Ib. *Vein*: *kárichah*. Properly, the first clear water that issues from a new well; To this the Commentator resembles *a fine genius*, from which flows good sense and understanding. The verb in the eighth conjugation emphatically signifies, *To have the vein*, or *talent*, *of speaking extempore either in verse or prose*. In opposition to which a frozen or congealed vein is the same with *ignorance* and *stupidity*. *Hift. Timur.* p. 30.

Ib. *Be so good, &c.* Arab. Give us a set of jewels placed according to that fashion.

Ib. *Narcissus' flowers*; of a mixed-yellow colour, with which, the scholiast saith, are compared languishing eyes. The literal translation of the verses shews the sublimie of eastern style, viz. *She rains jewels from her Narcissus's*. i. e. She drops tears like jewels from her eyes, that languish like the flowers of Narcissus. *And moistens the rose*. i. e. The rosy-cheek. *And bites the grapes with bair*. i. e. puts her fingers, the extremities of which are dyed with a colour like that of red grapes, to her mouth, when her teeth appear as round

round and white as hail. vid. p. 37.

Pag. 40. *Harmonious voice.* Arab. The aromatics of her voice.

Pag. 25, 26. *The veil, &c. disappeared.* Arab. She removed the redness of the twilight, which shaded the splendor of the moon. i. e. she took off the red hood from her fair face. *Splendor:* *sánan.* Such as that which precedes thunder; in allusion to which the Arabian laments the loss of his sons that were killed in battle, viz. *The two luminaries of war which I had kindled were soon extinguished.* i. e. The two sons whom I had brought up and instructed in the art of war were soon destroy'd. *Whose [sánan] light'ning shined to night-travellers.* i. e. Whose courage was a protection to any one labouring under difficult circumstances.

Pag. 26. *Fragrant smells, &c.* Arab. She let the jewels [i. e. her precious words] fall from her sweet-smelling seal. i. e. her mouth, issuing out her sweet breath. Comp. Mat. vii. 6: where precious words are compared to pearls. The Arabian poets frequently resemble the mouth when shut, to a seal that is round and close united. In the same language the scales of Leviathan are shut up together as a close seal. Job xli. 15.

Ib. *On every finger, &c.* Arab. Bit the extreme parts of her fingers.

Ib. *Dusky robe, &c.* Arab. *Night appeared upon Aurora.* i. e. The black veil was thrown over her bright face.

Ib. *Tender branch.* i. e. *The young virgin,* compared for her erect stature to the branch of a tree. [In Homer's phrase, *ἀνέδραμεν ἔρεις ἵσην succrevit ramo similis.* Iliad. 18. 56.] Our poet introduces his branch carrying on her head both night and Aurora. The latter in her face; the former in her veil.

Pag. 27. *Impressions, &c.* Arab. *She gnawed her beryls with her radiant pearls.* i. e. She made deeper impressions than before, on her fingers, which were long and round like cylinders, with her shining teeth.

Ib. *Commended, &c.* Arab. They spake much in

praise of his gentle rain. i. e. his eloquence that came from him like *dimáton*, which signifies *a silent, still rain, that falls without thunder or storm, and continues for two or three days.* Compare Deut. xxxii. 2. *My doctrine shall drop as the rain — as the small rain upon the tender herb.*

Ib. *Friendly manner.* Arab. *ishraton*, the number *Ten.* i. e. in the same manner as if he was one of the friendly society of the Arabians, which usually consisted of that number.

Ib. *Presented, &c.* Arab. *They made his bark shine:* a man's clothes which cover the body, being figuratively expressed by bark which covers the trees.

Ib. *Acuteness, &c.* Arab. *The pure bright flame of his torch.*

Ib. *Remarkable, &c.* Arab. *How glittering his splendor.*

Ib. *Indulging, &c.* Arab. *I suffered mine eye to take a free repast on the signal marks by which he distinguished himself.*

Ib. *The hairs, &c.* Arab. *His dark night, now shined with a glimmering light like that of the moon.*

Pag. 28. *Dusky cloud,* Arab. *The thundering of a barren cloud.* A proverbial expression, intimating professions of kindness made in strong terms, but in the event deceitful. Applied to one who makes large pretences to generosity and other virtuous qualities; but is really destitute of them. [vid. *Adag.* Arab. iv. Ed. Gol. *Robba, &c.* very often there is but little water after a thundering cloud.] A person of this disposition the Arabians say, *lightens and thunders*, i. e. without rain. *Clouds without rain,* is St. Jude's character of false teachers. y. 12. — On the contrary, one of *Nawabig's* sentences is,

*The cloud that sends forth rain when it thunders,
Is like him who speaks truth when he promises.*

When the Sultan of Egypt brought his forces into Syria to oppose Tamerlane; and instead of fighting return'd home; the inhabitants of Damascus being then in a de-

deplorable condition; *Arabsjades* [*Hist. Timur.* p. 195.] from a certain poet writes;

*A thund'ring cloud gave hopes of show'rs,
To quench the army's parching thirst,
But as the stormy wind increas'd,
They saw the flatt'ring cloud disperse.*

Pag. 29. Calamities: *al-chotowbo.* Nawabig observes;

*Sickness and poverty are [al-chotobáni] two calamities,
Bitterer than the juice of a wild gourd.*

Ib. *Affault, &c. adra.* A word properly applied to the miseries of life: intimating that they give us as much pain as if a fierce grey-hound, or a ravenous wolf should seize on us for their prey.

Ib. *Drew their hearts, &c. mostá-shibon:* Associated to himself their hearts. *Sáhibon: socius:* is a word of great use among the Arabians. *The socius* of a country, is the same with them as *lord* of it. *Mahomet* is distinguished by the titles of, *The socius of vocation, and legation*, i. e. in their interpretation, called by God, and his *Ambassador*. *The socius of riches, of lenity, of building*, intimates one who is *wealthy*. *A man of humane disposition*. An *Architect*. *Jonas* in the whale's belly, they call *The socius of a fish*. *A prisoner, the socius of a prison*. A deceased person condemned for his sins, *The socius of fire, and of hell*. On the contrary, *The socii of a garden*, are such as enter into an *heavenly paradise*. Forms of this kind are frequently read in the *Alcoran*. What the Arabians express by *sáhibon*, the Hebrews do by *Baal*. Gen. xiv. 13. *Confederates* are *Baalim, the socii* of a covenant. xxxvii. 19. *A dreamer, Baal, the socius* of dreams. xlxi. 23. *Archers, Baale, socii* of arrows. Exod. xxiv. 14. *He whose affairs require the judgement of others, is, Baal debarim, socius, vel, possessor verborum, vel rerum:* hath matters of consequence to communicate. *A bird, Prov. i. 17. is Baal canaph. Possessor of wing.* xxix. 22. *A furious man, Baal bhemah: possessor of fury.*

ASSEMBLY III.

ENTITLED

K A I L A N E N S I S.

THE subject of this Assembly transmitted to us by *Harith* the son of *Hemman* is as follows. At a certain place where I joined myself to a small society of men, with whom I had cultivated an intimate friendship; the discourse that passed was so agreeable, and so much to the purpose, that not one person in the company spoke any thing but was *approved of*; answering in all respects the expectations which had possessed my thoughts before the time appointed came for our assembling together. To what shall I compare this harmony? I may resemble it to fire, which without fail kindles when you apply one proper *instrument* so as to correspond exactly with another. There was no *appearance* of strife and contention, their sentiments being so unanimous as not to admit of the least opposition. Here our custom was, to recite certain verses, and every one present reciprocally to take his turn, *entertaining* one another with the most elegant flowers of such poetry as our thoughts then suggested to us. Whilst our time was thus employed, of a sudden who should rise up but one that was an entire stranger to us, clothed in an old, ragged vest, deformed in his body, lame in his feet, and who addressed us in this manner: O ye best and choicest treasures, a concert of the most joyful and sweetest-sounding instruments! I wish you a happy morning, and may you *enjoy* it in the fullest and largest sense! my request to you is, that with com-

compassion you would please to cast an eye on a man, who in his prosperity was remarkably distinguished and celebrated for a large and numerous *household*, *an unbounded generosity*, a *plenteous stream* of riches, conveniences and advantages of life without number; *estates and villages* of wide extent, in a word, furnished with every useful and necessary medium that could be accommodated to promote hospitality; adapted to the gracious reception of strangers and travellers. But amidst all these enjoyments I was very sensible that *fortune*, instead of that agreeable countenance which for a long time had smiled on me, was so much changed, that I perceived nothing but distasteful frowns, wrinkles deep as furrows made by the plough, grinding and gnashing of teeth. The sorrows that attacked me were like the wars of enemies: sparks of envy unquenchable, of the most malignant sort, were kindled against me. Calamities of the most direful nature came upon me in very quick successions. To so low a degree of poverty was I reduced, that the hollow of my hand gave as empty a sound as that which echoes from an house destitute of inhabitants and spoiled of it's goods. Not one of those numerous cattle which used to fill the spacious area were now to be seen. My substance was so large, and my munificence in proportion to it so extensive; that I might compare them to those plenteous streams that flow in such abundance from incessant, living fountains. But now they are quite decayed and dried up, subsided into the earth, and no remains of the issue from whence they came to be discovered. My *spring-mansion* remarkable for plenty of grass and all kinds of useful herbage; and where I took the utmost delight, the soil being plain, soft and commodious for the most pleasurable walks, is now so neglected, so rugged and hard, that you would think the nature of it was quite altered from what it appeared before. Instead of numbers of men whose obligations for favours they had received demanded frequent attendance; nothing but absence and a profound solitude, such as one perceives

ceives in deserts and void places ! instead of *beds* of the softest and tenderest fashion, prepared for the repose of those who are fatigued with the labour and heat of the day ; nothing to rest on but bare ground, *strewed with pebbles*, gravel-stones, and every thing you can imagine that occasions pain and uneasiness. Such is my present condition ; once happy and prosperous ; now the very reverse to all my former enjoyments : The consequence of which misfortunes is this ; from chearful domestics, who were nourished and supported by me in the most elegant, sumptuous manner, you hear nothing but loud voices of weeping and affecting lamentation. Stables and folds, built for the reception and close confinement of cattle of various kinds, are now quite *deserted*. So deplorable my circumstances, that even the same men who looked with a jealous eye on my prosperous condition, are now affected towards me with bowels of the tenderest compassion. They are sensible of my distress, being deprived not only of my *cattle*, but of all that *wealth* and fortune, which I lately possessed in great abundance. I am now pitied by those who envied me ; lamented by such as used to rejoice at other men's calamities. By the stroke of adverse fortune falling on me with the utmost violence, in an hasty, tumultuous manner, bruising and wounding me as it were with some heavy instrument of cruelty ; and by the injurious assault of poverty, the whole strength of my body is so much weakened, that I am forced to stoop, and bow down to the earth, and to *tread the ground* with the greatest caution for fear of stumbling. My present food, instead of affording me good and real nourishment, is, every morsel I take, ready to *strangle* me. Instead of *alleviating* those inward disorders, which like a continued raging heat give me inexpressible uneasiness, I rather find them increase to a much higher degree. The want of common provision is so great, that my bowels, pinched with hunger, are much contracted. When I am fatigued with the burden of the day, and lie down in expectation

tion of taking natural rest; so far from *solacing* myself with common and ordinary sleep, my thoughts are perplexed and dissipated: a constant vigilance prevents that refreshment which I am desirous of, and for which I labour with great anxiety. My dwelling-place is now very different from it's usual situation. I am obliged to live in low and humble *valleys*. The ground I formerly passed over, though *rough and spread with thorns*, yet was smooth and plain in comparison of that I now tread on. In moving from one place to another I travelled with so much ease and pleasure, that I did not so much as think of beasts of burden to carry me: but now so rugged are my paths that I am glad of any help or ease that I can possibly meet with. The calamities that happened to me in former days, though sudden and unexpected, forcing their way with impetuous violence, like that of an irresistible inundation, which eradicates, and destroys whatever obstructs it's passage, were yet in my opinion in a great measure tolerable, was I to compare them with the continued, incessant destruction with which I am now on every side invaded. I was then ready to think that the period of time, determined by fate, moved with a slow pace: but now I am persuaded the motion is much protracted. Is there not one man to be found of such an ingenuous spirit, as to afford some medicine or other to soften and heal my deep wounds? not one person of so liberal and generous a temper, as to distinguish himself by solacing me with mild and compassionate treatment? to what cause must I ascribe my misfortunes? to him, no doubt, from whom I am descended: to that branch of the family who derive their origin from *Kaila*. *That* I must esteem the principal foundation of my poverty: the circumstances I am reduced to being so necessitous, that I have not so much as a supply of one night's provision.

To this complaint *Harith* the son of *Hemmam* replied; my affection to so miserable an object of poverty is raised an high degree, and my inclination

tion to give him all the ease and comfort imaginable is very strong and urgent; especially as I am in hopes that by this means I shall have the pleasure of being *entertained* with some of his elegant poetry. I then took out for him a piece of gold; and to satisfy my curiosity, I said, if thou wilt favour us with a specimen of thy poetical genius, in praise of this piece; it shall be thy own property, as sure as it can be assigned by any court of justice. Without farther solicitation he immediately granted the request; and in his usual extempore way repeated the following verses, the sole produce of his own thoughts, and not falsely arrogating to himself the composition of any person whatsoever.

I.

*That piece of purest metal,
Of clear uncommon lustre,
With powerful attraction
Demands my highest praises.
To travel is it's pleasure
Through diff'rent, distant countries;
Disdaining the confinement
Of abject, scordid misers.*

II.

*Thy fame is universal.
In ev'ry place thy presence
With all the marks of honour
Is rev'renc'd and applauded.
Thy shining face distinguis'h'd
With lines of deep impression,
To ev'ry eye discovers
A vein of secret treasure.*

III.

*Bus'ness by thee conducted,
Moves free and expeditious;
Like darting rays that vibrate
From stars in close conjunction.*

So lovely are thy features,
 That ev'n the highest passions
 Submit to all thy precepts,
 As slaves to tyrant-masters.

IV.

Thy influence so engaging,
 As if our hearts in substance
 Were ore of gold and silver,
 The brightest coins producing.
 Observe the man of fortune,
 Whose bags are full and swelling;
 How insolent his triumphs
 O'er poor inferior objects!

V.

But should those bags diminish,
 And th' hidden store that languish'd
 In their ungrateful prison,
 Break from the selfish master:
 How soon wilt thou recover
 Thy former bright appearance,
 And raise the admiration
 Of ev'ry new spectator!

VI.

How wilt thou gain th' affection,
 And popular applause
 Of those, who with impatience
 Were waiting for thy bounty,
 Concerns of greatest moment,
 Entrusted to thy province;
 With what success attended,
 Wealthy accessions teach us.

VII.

But should thy gracious presence
 Retire like th' ebbing water;
 Our flowing stream of plenty
 Would quickly lose it's current.
 Presage of anxious sorrow!

Let

*Let troubles rise like armies ;
Rage like the sea tempestuous ;
On ev'ry side attack us !
Thy friendly mediation,
Those cares and storms disperse.*

VIII.

*But change the scene : what troubles
Attend thy secret motions !
When men of bright examples
Fall from their height of glory.
Should wrath and anger kindled,
Break out in flames of passion ;
Threat'ning some quick destruction
To those wh' oppose thy torrent ;*

IX.

*Thy friendly interposing,
By softest strains of whisper,
Will soon alloy the fury
Of the most dang'rous tempest.
What miserable objets,
In jails and prisons tortur'd,
Betray'd by false pretenders
To kindred and alliance,
Have chang'd their cells of darkness,
For freedom and enlargement !*

X.

*Should we attempt to number
The sev'ral institutions,
By thee our Lord and Sov'reign
At different times created ;
The labour would be fruitless.*

*So sacred are thy virtues,
Did not that lawful rev'rence
Religion claims, forbid us ;
As God we should adore thee,
Thy golden image worship.*

After.

After this large encomium on the piece of gold, *Abuzeid*, in expectation of receiving it, stretched forth his hand, and said, “*A man of ingenuous principles by some representation or other shews how ready he is to perform his promise. So whenever we hear it thunder, we conclude there is such a disposition in the heavens, that we shall soon see some plenteous showers of rain.*”

He then threw him the piece of money, and said, Take it with the same readiness and pleasure that I give it thee : which, as soon as he received, he raised to his mouth, expressing himself in the usual form of benediction, praying, that *God would bless his benefactor*. After this he gathered up his loose garment, and prepared to take his leave, acknowledging the favour bestowed on him in the fullest terms of gratitude. His facetious behaviour was so entertaining as to affect me to some degree of uneasiness ; for I begun to think that my generosity to him was inconsiderate, and rather too much contracted. And indeed before this incident I was never so sensible of the pain and disgrace that must necessarily attend those men whose circumstances are such as oblige them to become debtors to others. Therefore without farther consideration I took out of my purse another piece of money, and said, Is there any reason why thou shouldest speak in dispraise of money, and after that think proper to receive it ? to which, without giving himself the least time to premeditate, he raised his voice, like one who sings when he is driving his camels ; and repeated the following lines in the sweetest and most delightful accents.

I.

*Curse on the great deceiver,
With all his specious falsehood.
T' attract, t' engage tb' affection,
He shines with deepest yellow;
True hypocrite in action,
His double front discovers.*

II.

*What sudden, quick vibrations
Dart from these glitt'ring aspects,
To captivate th' unguarded,
Incurious spectator !
Bright as the beauorous object
Of the most am'rous passion :
But with that sinking languish,
Which spreads the face of lovers.*

III.

*But would you ask th' opinion
Of men of sense and judgement ;
Of simple truth tenacious,
Strangers to art's delusive :
They'll readily convince you,
The anxious thoughts of misers
Provoke the great Creator,
And call for indignation.*

IV.

*Was ev'ry one contented
With providential measures ;
That law of amputation
Would never been enacted.
No injury vexatious,
No violent oppression,
Would dare t' appear in publick,
To break the rules of justice.*

V.

*No man of sordid temper,
In near or distant climate,
Would shrink with dread and horror,
To hear the voice of strangers,
In darkest nights bewilder'd ;
But give the best reception,
The kindest entertainment,
To ev'ry weary trav'ller.*

VI.

*No creditors deluded
By stratagems of debtors,
By artful means protracting
T^b appointed days of payment.*

VII.

*Envy with evil aspect,
Darting her pois'rous arrows,
Would never had existence.
That common form of refuge,
T^t avoid the stroke of vengeance,
Had never been repeated.*

VIII.

*How strangely form'd by nature!
How vitiated his morals!
What qualities attend him!
Whose aid when chiefly wanted,
Is useless, insufficient
Your anxious cares to soften;
Till th^b happy time approaches
Of his secure deliv'rance,
From an obscure confinement:
When free and unmolested,
A fugitive from bondage,
He takes his flight as usual,
Like quick-silver he passes
Through paths of straitest compass:*

IX.

*Does such a crafty artist
Deserve our approbation?
So far from common merit,
That he's to be applauded
With truest marks of honour,
Who from the highest mountain
Devotes to sure destruction,
This cunning, servile wand'rer.*

X.

*How excellent his temper !
How firm his resolution !
Who, when address'd and flatter'd
With baits of am'rous passion,
With charms of golden aspect,
Resists with manly courage ;
Disdains a low submission
To the deceitful tempter.*

XI.

*In terms of th' utmost freedom,
Such sentiments delivers,
As truth herself would dictate,
Was her advice requested.
With thee I've no alliance,
No mutual conversation.
Give me no more disturbance :
Pursue thy vagrant courses.*

But to satisfy him I was pleased with his poetry, I said, how fluent and copious is thy eloquence, which discharges itself like an hasty, impetuous shower of rain : to which, without taking any notice of the compliment, he replied, *The condition is of weightier moment.* I then presented him with the second piece of gold : saying, *Secure them both with those guardian verses of the Coran.* He immediately put it to his mouth to associate with the other as twins. And on his retiring from the company, he spoke in praise of his *morning-adventure* ; expressing in fullest terms the satisfaction he received from the Assembly he had happily met with, greatly applauding their generous munificence.

From the particular manner in this, and in several other circumstances, which *Harith Ibn Hemmam* had taken notice of, he could not avoid saying, *My mind did as it were whisper and privately suggest to me that this man must surely be Abuzeid : and the outward appearance of his being lame, that is one of his artifices*

fices to deceive us. I then desired he would not leave us, plainly telling him, it is in vain for thee to assume to thyself a different person; for thou art sufficiently discovered by the eloquence which thou hast displayed in such lively strong colours: therefore let me advise thee to tread the ground as usual, with the same steddy upright steps. To this he replied, if thou art *Ibn Hem-mam*, my most respectful and honourable compliments are due to thee: and *may thy life* be preserved among those who are distinguished by their noble birth and quality! if thou art really desirous of knowing the person who is now talking with thee: I am *Harith*; but let me intreat thee to give an account of thy state and condition: what fortune, what accidents have happened to thee? To this he made answer, The condition of my life hath been such as to pass through great variety. My circumstances have sometimes been distressed and miserable: at other times I have enjoyed the good things of this world, riches and honour in abundance. I may compare myself to the mariner at sea; to-day he struggles with storms and tempests: to-morrow the heavens are calm and serene. But what reason dost thou give for counterfeiting thyself lame? a posture so different from thy usual appearance, and so very disagreeable, as to make thee a jest and ridicule to every one who sees thee. This rebuke had such an effect, that his countenance, which generally was easy, cheerful, composed; bright as the moon, or a star, when shining in full splendor; immediately altered to darkness and obscurity, as if a thick heavy cloud was drawn over it. Then turning himself from the company, he repeated the following verses:

I.

*'Tis true in lameness I'm a counterfeit;
But not my choice: necessity's the cause.
By this expedient I remove those pains
That aggravate the poor man's great distress.
Ev'n the feign'd wandring cripple's heart is glad*

To find admittance at the rich man's gate,
And take refreshment from his bounteous hand.

II.

Happy in liberty without restraint,
Like camel feeding, not confin'd by reins,
I change the barren for a fruitful soil.
As those who holt in various sentiments
Of their religious duties, I indulge
A wanton fancy, in pursuit of ease.

III.

These principles of such unsteady course,
No wonder if in general condemn'd!
Subjects of common popular dispraise!
But all inveetive satyr, pray, forbear;
The gifts of nature we must not despise.
Instructed by her in this artful way,
The privilege of blameless I demand.

NOTES

N O T E S .
ON
A S S E M B L Y III.
ENTITLED
K A I L A N E N S I S.

PAG. 42. *Kailanensis*. [Vid. p. 19. *Assembly II.*] *Kaila*, from whom *Abuzeid* derives his pedigree, the scholiast writes, was the mother of *Ausi* and *Charzebi*, the daughter of *Arkan*, of the *Gassan* family. [Vid. p. 45.] *Golius* observes that *Aus* is the name of a tribe in Arabia Felix, the father of which was *Aus* the son of *Kaila*, and brother of *Alcharezji*. From these two brothers descended the *Ansers*, or *Adjutors*, inhabitants of *Medina*, peculiarly so called, because above all others they were assistants to *Mahomet* in his expeditions. This *third Assembly* takes the title of *Kailanensis* from the above mentioned *Kaila*.

Ib. *Joined*. The Arab. verb *nádama* expresses such an union as that of a sett of jewels placed in the most exact and regular series. It is applied likewise to the closest and sincerest friendship. By the same metaphor the Arabians describe the mutual harmony of society, and the position of an army formed so as to resist the enemy. When disagreement or confusion arises, they say, *nidámakom*, their cord, or thread is broken.

Ib. *Not approved of*: *lam jachib*. From hence that form o imprecation: *chaibatan laho*: Let no success attend him.

Ib. *Instrument*, &c. The original is, *Penetrating through the Zend never failed*. Alluding to the custom of raising fire from an instrument called the

Zend; viz. one piece of wood put into the hollow of another, which by rubbing and chafing waxed hot and kindled. This the Arabians esteem an emblem of mutual genius and disposition. *Zaradusht*, commonly called *Zoroaster*, wrote a book containing the principles and practice of the Persian religion; to which he gave the title of *Zend*. This word literally signifies a *fire-kindler*; intimating that the doctrine therein mentioned, the true divine light, was delivered to him from heaven. In this he was imitated by *Makomet*, who pretended the same authority, to give the greater sanction to his *Alcoran*. Vid. *Pocock Not.* in *Abul-Faraj. Specim. Histor. Arab.* p. 148. and *Prideaux Connect.* P. 1. B. 4. p. 316, &c.

Ib. *Appearance, &c.* Arab. *Nor did any fire of contention rage.* The same figure taken from the *Zend* continued.

Ib. *To recite, &c.* Arab. *We mutually draw the extremities of those verses we repeat:* alluding to a number of men assembled together, and to shew their genius for poetry repeat verses alternately; like two persons who draw a rope backwards and forwards, as the original intimates. *Extremities: atráfon.* A word of large construction among the Arabians. *Morning and evening* with them are *the extremities of the day*. Ennobled in both *extremities*, i. e. *by father and mother*. On the contrary, those of the lowest progeny, are called *the extremities of men*. Applied to a traveller; *He contracted his extremities*: i. e. he gathered up his baggage.

Ib. *Entertaining, &c.* The Arabic here is so expressive as to signify, “we were as eager to take our turns as camels are when they go to drink, striving which shall come first at the water.”

Ib. *Enjoy, &c.* The original is the form of a morning salutation, viz. *May your morning compotation be quite agreeable!*

Pag. 43. *Household, &c.* The scholiast’s interpretation is, “a person of noble extraction, munificent to numbers of people, who were always ready to render him the highest honours.”

Ib.

Ib. *Plenteous stream.* His flow of wealth, in the Arab. is compared to rain, which communicates itself to different places and persons of all degrees.

Ib. *Estates and villages.* Arab. Goods not moveable, viz. houses, lands, palm-trees.

Ib. *Spring-mansion.* How spurious their spring-mansion, is a proverb among the Arabians, signifying, how do they abound in all the good things of life ! how large their habitation ! how affluent their riches !

Pag. 44. *Beds :* almádgao. A word applied to noble-birth : nobiles cubilia, such as are descended from mothers of quality.

Ib. *Strew'd with pebbles :* akadda-káddon, is a pebble of a larger size : kadidón, one of a less. Two words applied to multitudes : viz. They came and attacked us kaddon wa-kadidón : great and small, of all ranks and orders, young and old.

Ib. *Deserted.* chálat. A word applied to death. viz. his place chála, is vacant. i. e. He is dead.

Ib. *Cattle : wealth.* The Arabic literally is, That which had a voice, and that which was silent, are perished. i. e. Not only my live-cattle, viz. my oxen, my sheep, my camels, are taken from me ; but my mute-substance, my gold, my silver, my household goods are exhausted.

Ib. *Tread the ground.* Arab. Tender-footed, and in pain like a horse whose hoof is worn away by travelling ; and instead of proper shoes is shod with pebble stones.

Ib. *Strangle.* The original alludes to that disorder, or inflammation in the throat which stops the breath, and what we call the quinsie. This and the foregoing phrase is the same, as the scholiast writes, with being shod, not with real shoes ; and nourished with what is not real nourishment. In the same sense we read, 1 Kings xxii. 27. Feed him [Michaiah] with the bread of affliction. Comp. Isai. xxx. 20.

Ib. *Alleviating.* Arab. Instead of a plaster to allay the pain of my body, my medicines are such as increase that pain.

Pag. 45. *Solacing*, &c. Arab. Instead of applying any salve or outward means to keep mine eyes from sleeping, I anoint them with watchful and troublesome dreams.

Ib. *Valleys*. Should it be asked why *dwelling in valleys* was so bad a situation? which might rather be esteemed places of greater safety, more secured from storms and tempests, and several other inconveniences. The Arabian is ready to answer, that such a situation is peculiar to those of the poorest and meanest rank; where they are concealed from the eye of the world, enjoying themselves, as well as they are able, in their obscurity. They choose such dwellings, saith the scholiast, *That their fire may not be seen by travellers and strangers*: hills and mountains being appropriated to the great and wealthy, who kindle fires there as signals of hospitality. Those hospitable fires, were named *nirána-l-kóra*. Vid. not. on §. 23. of the *Traveller*: an Arabic poem intitled *Tograi*, by L. C.

Ib. *Rough*, &c. The original *kitádon* denotes the *tragacantha*, a tree pointed with sharp thorns; proverbially applied by the Arabians to the difficulties of life. A figure that is frequently used in H. scripture. *Isai. xxxiv. 13.* Thorns shall come up in her palaces; in their tabernacles; upon their altars. *Hos. ix. 6.—x. 8.*

Ib. *Kaila*. Vid. not. on *Afseemb. II.* p. 32.

Ib. *Poverty*. Arab. *Brother of poverty*. The Arabians say, he is the *brother of*, or to any thing, who is very diligent in prosecuting it. He who is engaged in a military life, is the *brother of war*. A jealous person, or one who indulges himself in trifling sentiments, is the *brother of suspicion*. An effeminate, mean spirited man, is the *brother of softness and submission*. The same phrase is applied to one in any distress, called the *brother of sorrow*. Vid. chap. not. on *Job v. 7. — and xvii. 14.*

Pag. 46. *Entertained*, &c. Arab. Drawing from him his *rhyming joints, or vertebrae*. A thought, peculiar indeed

indeed to an eastern genius! but not so extravagant perhaps, when we consider how great admirers the Arabians were of poetry; in which they were so exact, as to resemble the due composition of verses to the joints of an human body; intimating that the poet's sentiments should run easy, corresponding with each other in the same proportion with that which we observe in the frame and contexture of our bodies.—The original likewise points out an articulate elegance of speech, and the proper period with which it should terminate: and that it ought to flow in a rich vein, like water that issies in a steady course from a living spring.

Ib. *Business*, &c. The poet very elegantly considers the great use of gold in this particular branch, viz. *The dispatch of business*: intimating that when we have it not in our power to reward the industrious, diligence must slacken in proportion. The full sense of the Arabic likewise signifies the briskness and alacrity of our thoughts, when after the pains we have taken, the clear prospect of a recompence is opened to us; a sight as pleasing to the eye, as that of *a luminous conjunction of stars*. The substantive of the verb *kárana*, *To expedite*, here used is applicable to *that conjunction*. *Free*, *as thought*, *chátraton*. The Arabians say, such a thought is *free and vibrating*. They compare the shortness of life to a vibration. Correspondent to this is *Psal. xc. 9.* we spend our years *cemo hegeh*, *as a tale, tanquam sermo*: rather, as a word that is spoken: *As a vapour of the mouth*. *Chald. Par.*

Pag. 48. *Change the scene*, &c. The literal version is, *How many full moons bath his [thy] face, which resembles the moon, brought low!* By the *full moons*, the poet facetiously understands such as are raised to the height of glory: and by *the face that resembles the moon*, the gold that shines with the same lustre that the full moon does. As if he had said, “So bewitching is the power of gold, that several persons, in other respects of worth and esteem, by the influence of money have forfeited that honour by which they were usually distinguished.”

Pag. 48. Stanz. ix, x. Personal actions are here very artfully imputed to *gold*: particularly that sovereign authority by which it governs mankind. *Lord*: *Māwla*. From this word we suppose the African princes have adopted the title of *mouley*. So passionately desirous are some men of enriching themselves, that the poet represents them as paying even divine worship to *gold*. *As God—adore thee. Gallat.* Literally, *very great* is thy power. To this verb the Arabians add another of the same import, viz. *azza*, to signify the supreme power of the Deity. *A'zza wa-gallá*, being an usual form with them, signifying *that* of the Latins, *Deus optimus maximus*. The words of our Mahometan are a good satyr against such as put their trust in riches; plainly suggesting that they whose affections are too much placed on earthly treasures, have cast off even *the fear of God*. A crime which holy *Job* with much solemnity protests, had he been guilty of, *he should have denied the God above*. ch. xxxi. 28. And attended with so very bad circumstances, as to make it very difficult for us [we have our Blessed Saviour's authority, *Mark x. 24.*] to enter into the kingdom of God.

Pag. 49. *A man, &c.* In these and the following words are contained two Arabic sentences; such as are obvious to the meanest capacity. The first shews the principles of an honest, ingenuous mind, free from low and selfish motives, and prepared at all times to fulfil engagements. From the other, though delivered in a more figurative way, we learn what will be the event of any thing or action by the signs and tokens that precede it. Correspondent to what is mentioned the Arabians have two *Adagies*, viz. *Generous actions are derived from generous parents. The wisest man is he who has a regard to the end.* Sent. Arab. Gol. Ed. P. 54.—153.

Ib. *Gathered up: shāmmara.* A word common to the Arabians, intimating a readiness to undertake any expedition: whether to engage in battle, or to fly before the enemy. It is applicable to one who arrogates

gates to himself things of great moment, but in the least of them is very deficient. Thus *Abul-Chair*, the Egyptian jew, who assumed the character of a skilful physician, when at the same time he was remarkable for his ignorance, is poetically described, as one who, “*yoshammiro, gathers up* his garment, with an intent to enter and sound the depth of the sea ; but even on the shore is destroyed by the boisterous waves.” Vid. *Greg. Ab. Phar. Hist. Dyn.* p. 376.

Ib. *Degree of uneasiness.* Arab. *nóshwato garámin* : *ebrietas animi nimis cupidi.* Signifying that there arises as much confusion in the mind of one who seriously reflects he has acted an ungenerous part, as if he was really disordered by an intemperate use of wine.

Ib. *Curse : tabban.* Vid. not. *Affemb.* I. p. 15.

Ib. *Hypocrite : al-monáfiko.* From *náfaka* : *The field-mouse came out of his hole.* Compared to a person, who has always some subterfuge or other, whenever he is pressed with difficulties. The Arabians call that little animal *jarbówon, quadrator* ; because its cells are disposed agreeable to the four quarters of the heavens. From hence this proverb, *A crafty man, like the field-mouse is not to be taken at one hole.* *Plautus*, in his *Truculentus*, writes, *Aet. 4. Scen. 4. §. 15.*

Cogitato, mus pusillus quam sit sapiens bestia !

*Ætatem qui uni cubili nunquam committit suam,
Quia si unum ostium obsideatur, aliud perfugium gerit.*

There is another proverb among the Arabians, viz. “*The mole wandered from nafaka-ho: it's burrow:*” applied to him whose thoughts in disputation are so confused that he forgets the arguments he intended to urge against his adversary. Vid. not. on the *Traveler*, §. 31. L. C. and *Bochart. Hieroz.* L. 3. c. 33. col. 1012. In allusion to the working of moles and conies, *Náficon* signifies *an hypocrite in religion*, professing with his mouth what is not in his heart, being always ready for some cunning evasion : or, because outwardly he is a *believer*, but in reality an *infidel* : like the burrow of a mole, which to appearance is covered, but is deceitfully hollow.

Pag. 50. Bright, &c. The poet here facetiously compares the splendor of gold, to that pleasing countenance in the female object when addresses are made to her: and at the same time that paleness mixed with yellow which the lover's face frequently discovers.

Ib. Of truth tenacious. Arab. *Possessors of truth*. A form with the orientals, signifying such as are endowed with judgement and knowledge, viewing the things of this world with the eye of truth: which, they say, is incumbent on every man to defend.

Ib. Call for indignation. The Arabic here has a peculiar emphasis: as if the miser's thoughts instigated, and in a manner compelled him to defy the power of God: suggesting to him that his substance *irtákaba*, mounts, or raises him above the Almighty's displeasure. To mount or climb up to a crime. Arab. is To attempt or commit it with an high hand. To climb up to covetousness, to be influenced by it. To speak as an Orator, to mount up to the art of speaking. To mount the wings of an Ostrich, to be expeditious in our actions.

Ib. Amputation. i. e. Cutting of the hand for theft. This was an injunction of Mahomet's, Alcor. ch. v. y. 44. viz. If a man or woman be guilty of theft, cut off the hands of both: which he calls, an exemplary punishment from God. From hence this imprecation against an adversary; May God cut off thine hand.

Ib. Break, &c. The date, when ripe, the Arabians say, *posek*, breaks through the cortex. Applied to one who is prepared to engage in any wickedness. This representation of the date, in Schulten's opinion, gives much force and eloquence to those texts in Prov. xiii. 3. and Ezek. xvi. 25. where the Hebrew radix *pasak* is used. He that keepeth his mouth, keepeth his life: but *posek*, he that openeth wide his lips, shall have destruction. Thou hast made thy beauty to be abhorred, and *tepaszeki*, hast opened thy feet to every one that passed by. i. e. Erupisti extra corticem omnis virtutis: thou hast violently broken through the guards that are placed for the security of virtue and honour.

Ib. Skrink, &c. The Arabic here expresses such a terror

terror as not only disturbs the mind, but contracts even the features of the face: the same word that *Mahomet* threatens those with who do not believe in a life to come. “At the mention of God, he saith, their hearts, *isbmaázzat*, are contracted.” *Alcor.* ch. xxxix. 45.

Pag. 51. *Envy*; Arab. *Ráshikon*: One who is skilful in darting: applied to those who cast an evil eye, as it were a dart, on other men’s prosperity.

Ib. *Common form*. *Maádha-lláhi*: *Refugium Dei!* *The refuge of God I flee to: or; God forbid!* an expression frequently in the mouth of an Arabian, (as well as other nations) to avert any divine judgement. The two last chapters of the *Alcoran* are by the Commentators entitled, *Configiaria*, or, *Capita Averruncantia*; because they both begin with the form *aówdho bi-lláhi, configio ad Deum*: where *Mahomet* instructs his followers to supplicate God’s protection against certain calamities which he there specifies.

Ib. *How strangely formed, &c.* The poet from speaking of the happiness that would attend us, did not our love of money rise to excess, in this stanza sets forth the bad use that is too often made of it when not properly applied. Intimating that the sordid miser’s treasures are of no moment, even in the most difficult circumstances, till such time as they can break from their confinement, and make their escape like a fugitive, who by some lucky accident has gained his liberty.

Ib. *Highest mountain*. *To throw down any one from a rock or mountain*, is proverbially the same as wishing the greatest evil imaginable may happen to him. This is the poet’s wish here, that such may be the fate of gold, or rather, of him who passionately admires it.

Pag. 52. *The condition, &c.* A proverb, to incite a person to perform his promise without subterfuge or evasion.

Ib. *Presented, &c.* Arab. *I breathed upon him with, &c.* An expression, though used here in a good sense, yet generally in a bad one. Thus *Mahomet* threatens the

the disobedient with the *breath of divine punishment*. No doubt but he does this in imitation of the holy scripture, where the same phrase is frequently mentioned. Comp. 2 Sam. xxii. 16. and Psal. xviii. 15. *The blast of the breath of his nostrils.*

Ib. *Guardian*, &c. The verses referred to are those which are called *Averruncate*, in which are contained the form of averting any impendent calamity or judgement. Vid. not. on *Common form*, p. 63.

Ib. *Morning-adventure*: *mágdan*. This word is proverbially applied to a son who in all respects imitates his father: thus expressed, “He forsakes not his father either, *magdan*, in his *morning-adventure*; or *marában*, his *evening-retirement*.

Pag. 53. *May thy life*, &c. From the verb *Hayya*, *vixit*, one of the most respectful compliments is intended by the Arabians, as well as other nations, viz. *Hayyáca-allábo*: *God preserve thy life.*

Pag. 54. *Gate*, &c. Arab. *To knock at the gate of comfort*. The gate is frequently applied as an entrance to find out what is really fact and truth. *Hai Ebn Yokdhan* blames those who would seek for truth in the common and vulgar way, and not be at the pains of entering *min bábiki*: *into it's gate*. p. 193. *Ebn Sina*, or *Avicenæ*, tells us, that by experience he had learned the ways of curing diseases, not to be numbered; which he expresses by opening *abwábakom*, *their gates*. Ab. *Pharag. Hift. Dynast.* p. 350.

Ib. *Like Camel*, &c. Arab. *I throw my rein over my back*: a proverb, signifying his liberty to go whither and when he pleased. Like the Arabians, who to keep their camels from wandering, fasten the extreme part of their head-stall to the knee; but loosen and throw it over their backs when they send them into large and free pasture.

Ib. *Instructed*, &c. *Abuzeid* being desirous of excusing his pretended lameness, as if he was not guilty of hypocrisy, intimates that this artifice was not of his own inventing, but that *nature* suggested it to him.

ASSEMBLY IV.

ENTITLED

DAMIA TENSIS.

HAIRITH the son of *Hemmam* in the narrative he gives of himself is this. The course of my travels brought me as far as *Dimját*, in that year which was remarkable for *confusion and tumult*. But the circumstances which I was then favoured with were so easy, so full and prosperous, that the poor man was pleased and rejoiced whenever I cast my eye on him, though it was in the slightest manner; and I was much esteemed and beloved by numerous friends and acquaintance. The garments I was adorned with, were rich and splendid; formed in so just and elegant a manner, as readily to distinguish they were wrought by the most experienced and curious artist. They appeared to the eye as if bubbles of water were continually flowing over them. And so delicate and happy was every passage of my life, that my countenance and all the features belonging to it shewed themselves with the same alacrity, and to the same advantage with those of the bride; when, the veil being taken from her, she is brought to her bed-chamber, expecting the tender embraces of her beloved bridegroom. The companions I made choice of in my travels, were those in whom I could place the greatest trust and confidence; men of the most sociable and benevolent dispositions. Did any disputes or quarrels arise, they were always ready to interpose, and successful in *composing* them. So unanimous in their opinions, that they adhered as close to them as children

sucking at their mothers breasts. So remarkably even and steady in their behaviour, that one might resemble them to the *teeth of a comb*, placed in the most exact and distinct order. Their wills and affections being so mutually joined together, and conspiring always in the same sentiments, that you would be ready to think, the same soul possessed each man's separate body. This happy state enabled us, wherever we travelled, to direct our course in the swiftest and most easy manner: for the camels we made use of were such as moved with the utmost readiness and expedition. When we entered the house of any one, that we might take some rest and refreshment; so far from giving uneasiness to the family by continuing longer than our necessity required; without the least delay we made *all the haste* that was possible to remove, and to forward our journey. So determined in our motions, that our progress was quick, not only in the day, but even in the *dark night*, when we did not suffer our camels to slacken or retard their paces. So dark, that you might compare it to the colour of a *black crow*. Thus did we continue our journey till the day began to break, and the morning to spread it's *rosy colour*. We were now sensible of a very great fatigue, which our night-travel had occasioned: and our inclination to rest and sleep being strong and increasing, we had the good fortune to come at a tract of land exceedingly pleasant and delicate; adorned with little hills, covered with an agreeable verdure, to be compared with a fine rich meadow, or a well dispos'd garden; refreshed with cool, languishing breezes of wind, such as blow from the east in the time of equinox. This place we judged to be most convenient for our purpose, and therefore made choice of it, not only that our camels, [for which we had a peculiar regard, as they were of a beauteous kind] might find rest and ease; but we ourselves too might possess an agreeable station for such repose as would enable us the better to prosecute our journey. No sooner had our promiscuous company descended to this resting-place, and the groans

of

of wearied camels, and the snoring of my fellow-travellers were silenced ; but I heard a clear distinct voice utter itself to one of them, in these words, “ I should be glad to know what is thy manner and conduct of life with regard to the men of this age in general, and particularly those who are thy neighbours and acquaintance ? ” To which he made this answer.

“ As a shepherd keeps a watchful eye over his flock, for fear any of them should wander and go astray ; so is it my usual custom carefully to observe the man who makes any address to me, that I may be respectful to him, even though he should deviate from the strict rules of justice. And if he be of a morose, fierce temper, I then *treat him* with several marks of friendship. If my companion be of a quarrelsome disposition, so as to disturb the harmony of society ; I have that command of my self to bear with his infirmity ; and I cannot but shew my love to a person, for whom I have a real affection, even though he be the *occasion* to me of much grief and uneasiness. A friend that is tender and compassionate, I prefer to a brother or near relation. To an acquaintance I am punctual and exact in rendering what is his just due, though he does not return me the tenth part of what I have a right to demand. To a stranger who begs for relief, I make large presents ; and he who is in a low, *inferior* station, is entitled to my particular assistance. If I have a night-associate whose conversation with me is free and easy, I pay him as much reverence as I would do to a *governor* or dictator. If one who recommends himself to me by his humanity, and the proficiency he hath made in good learning, and a proper education ; I shew him the same respect as if he was my prince or general. Those persons who have any knowledge of me, find me at all times willing to do them such acts of kindness as are consistent with what is good and equitable. And should I meet with a constant attendant who makes no difficulty of sojourning with me in my several stages, I am prepared to assist him in every necessitous case to the utmost of my

substance. Do I happen to converse with one whose aversion to me is such that to injure me, he would pursue the most *violent measures*: my business then is to soften my speech, and discourse with him in the mildest terms. But if I am secure of a person, so as to be satisfied that his abilities are not of any moment; it is my custom to address myself frequently to him, and in much civility enquire of his health and welfare. Does my behaviour at any time merit a reward? instead of being gratified with what I might reasonably expect, I make myself easy with the *smallest tender* of kindness: for as it is given by way of recompence, I make no difficulty of receiving it. If I am so unfortunate, that instead of fair and equitable treatment, I meet with hard and unjust measures; and instead of tenderness and affection, I am heavily loaded with oppression; it is my way not to complain, nor does my resentment rise so high as to meditate revenge: no, though *I am provoked by a man of the most virulent disposition.*"

The answer his companion made was this: "O my son, what canst thou expect but misery and unhappiness from such principles as thou hast advanced? on the contrary, it is my stedfast opinion, that so far from exposing one's reputation to public censure, we should tenaciously adhere to what is laudable and of true esteem; and the utmost of our ambition should be, to aspire after such concerns as are *noble and generous*. For instance, if my circumstances are full and plenteous, I am not profuse to those, who have it not in their power to return the favour. Should I meet with an insolent, proud man; I could not esteem him worthy of any mark of my distinction or respect. Do I appeal to a person for justice, and he refuses to vindicate me from the injury I suffer; my resentment is such, that I cannot express the least sincere affection for him? He who disregards those duties which are incumbent on brothers or near relations to perform; must not presume I should pay that regard to him, as I would do to one who hath a just title to

bro-

brotherly kindness. Does any one imagine I shall be forward to assist him in distress, when he is sensible how much he hath deceived me, and frustrated those hopes I had conceived of him? He who is guilty of a *breach of acquaintance and friendship*, is not to suppose I can have a true regard for him. Neither do I distinguish a man by mild and gentle treatment, who is so foolish as not to pay that respect which he owes, and which is due to me. If I have *recourse to* a person for his patronage and protection, placing my trust and confidence in him; and instead of relieving, he betrays me; I have no longer any communication with him. If I must converse with those who are mine enemies, I am not so prodigal of my friendship as to admit them to any part of it. Nor am I so insensible of the ungenerous treatment of an adversary, as not to threaten him if he persists in it. Should any one rejoice at my misfortunes, my temper is not so *smooth* and indolent, as to pass it by without a proper resentment. And if I knew the man who would be pleased and insult over me at my death, I must look upon him with as much disdain, as on a person that was perverse and distorted both in body and mind. Should it be enquired whether I am desirous of receiving presents and gratuities; my answer would be, From those only who have an affectionate love for me. Was I reduced by poverty to a state of distress, I should not seek my remedy but from such persons, whose tenderness and compassion I might securely trust to. Neither would I cultivate an intimate friendship with one, who was not ready to *succour me* in my indigent circumstances. Did I know a man who was desirous of, and ardently wished for my death, Can you imagine he had any title to my hearty and sincere intentions? He who is so uncharitable as not to refresh my empty *pockets* with a necessary supply, must not expect I should compliment him with my best wishes for his happiness and prosperity. Nor am I *lavish* in my commendations to him, who in any respect hath injured my character.

Is there any man, let me ask, who, if his judgement was required, would be so partial as to determine, that I ought to be liberal and beneficent ; and that thou hadst the liberty of treasuring up, and increasing thy store ? That it was my duty to be of a mild, gentle disposition ; and that thou mightest indulge a rough, intractable temper ? That I should be of so tender a nature, as to melt and dissolve at the thoughts of every calamity ; and that no object of distress should soften thy congealed bowels ? That my love and affection for private, or public prosperity should be flagrant, kindled with a pure flame ; and that thine should be cool and languid, without the least zeal for what is truly advantageous ? That this is an unjust and unreasonable way of acting, I call God himself to witness. The words that we speak, should be weighed and balanced in a true, just scale : and the *actions* we engage in, considered with the same care and exactness. Such are the expedients necessary to secure us from treachery and *fraud* ; and to prevent any hatred or ill design against us. Do not I speak that which is just and proper ? For, what reason is there to be assigned, why I should gratify thee with several favours, and supply thee with one draught after another, till thy thirst is quite satiated ; if thou art of so ingrateful a temper as to load me with repeated afflictions ? Shall I be ready to ease thee of thy heavy burden, when thou shewest no regard to me labouring under the same pressure ? Shall I make it my study to add to thy store, and increase thy acquisitions, when thy time is employed to wound and injure me in my property ? In thy necessity shall my bounty be freely poured out, like water flowing with an uninterrupted course ; and in my distressed circumstances wilt thou be so little affected as to bid me, without any assistance, go and provide for my self ? Were these principles to be admitted, what rules should we have to compare justice with injustice, righteous dealing with oppression ? By the same way of reasoning we may maintain, that our countenance should

should appear placid and serene to him who looks on us with a dark, cloudy aspect ; which would be as great an absurdity as to affirm, that the sun should shine bright when it is overcast with a thick cloud. Or, that our love and affection should exert themselves to the highest degree, in favour of those, whose hatred and malice are directed against us with the utmost violence. For where will you find one animated with such a noble, generous warmth, as to be perfectly easy and undisturbed, when he meets with base, undeserving treatment ? Excellent and divine were those words of thy father, when he said :

I.

*Does any one with gen'rous soul possess'd,
Distinguish me with truest signs of love ?
Should not my gratitude exert it's pow'r,
The bounteous mark of friendship to repay ?*

II.

*Is my associate liberal and free ?
He's sure to find me equally dispos'd,
But if the tender of his bounty's small ;
He must expect the same deficient hand.*

III.

*Free from the dark and fraudulent designs
Of artful men my conduct I preserve.
He is the worst, the vilest of mankind,
Who studies to detract from righteous truth.*

IV.

*The tyrant who delights t' oppress and spoil ;
JUSTICE, when he's oppress'd, forbids complaint.
The wretch, whose words are scandal, must not grieve,
When injur'd by the voice of public FAME.*

V.

*I take no pleasure in those treach'rous arts ;
Those schemes of policy to deceive mankind.
Th' applause which crafty circumventors gain,
Th' grateful to their ears, is my disdain.*

VI.

*As common duties are of mutual force ;
The rules of equity I must transgress :
To his injur'ations should I homage pay,
From which he claims a freedom absolute ?*

VII.

*He who is vers'd in base, perfidious arts,
And loud pretences to affliction makes ;
Vainly imagines I'm his cred'lous slave,
T' embrace for truth all his factitious love.*

VIII.

*So strange and inconsistent are his thoughts,
He does not, will not, rightly apprehend,
That I shall readily discharge the debt,
By the same measure, and in kind the same.*

IX.

*Is he so negligent as not to pay
The common duties which thy station claims ?
With detestation from his presence flee,
As from a nauseous corpse dug from his grave.*

X.

*In friendship if he's outwardly sincere,
With all the marks of honour and respect ;
And yet so subtle, he betrays his friend :
Familiar converse cautiously avoid.*

XI.

*Does thy companion find thy indigence
Is such, as labours for his full supply ?
Your mutual bonds of love, tho' ne'er so strong,
Will soon be chang'd, and lose their former strength.*

Harith ibn Hemmam said, when with the most diligent attention I had heard, and to the best of my remembrance collected the particulars of their mutual discourse, I was extremely desirous to have a thorough knowledge of their persons. No sooner did the morning

ing shew itself bright and clear after the rising of the sun, and *the light spread* itself through the air ; but I rose from my bed before the loaded travellers with their caravans, or even the *early crows* had made their appearance. I then directed my course towards a certain night-voice which reached my ears ; and at last I came to a clear, distinct view of two faces. By a slight cast of the eye I perceived that it was *Abuzeid* and his son engaged in close conversation with each other : both of them clothed in old ragged garments. And knowing very well that the son as well as the father might be trusted with any secret, I resolved to associate with them in my night's-discourse, in such an agreeable, humorous way, as to make it a pleasing and delightful entertainment. Therefore without farther ceremony, I addressed them with the same eagerness that a person would attempt a thing for which he has a real and true affection ; being very sensible of their courteous and mild disposition, especially should I condole with them on the necessitous condition they then laboured under: For this reason I indulged them the full liberty of *making themselves my companions*: and of applying to their use, as they judged convenient, whatever was my property though of ever so great or small concern. After this indulgence, I applied myself to the company of travellers, and informed them of the real value and excellence of those two men, with a design *to promote* their liberality ; *to enrich* them by their beneficence : and treat them with the same kind reception, as they would do their intimate friends and companions. We happened to be in a place, to which travellers in the night resort for their refreshment, that they may be more able to prosecute their journey the next day. From hence we could observe distinctly the buildings of several villages, and have a clear view of the *hospitable fires*. As soon as *Abuzeid* saw a full purse, and poverty with it's miserable circumstances shaken and dissipated ; he said to me, I must ingenuously confess to you that my body is grown squalid and dirty ; and the smell arising

ing from it nauseous and loathsom : permit me then to go and bathe in some neighbouring village, where I may have time sufficient to cleanse and purify myself, a matter of importance to me, and requires no small consideration. When I told him, he was at his own liberty ; and under no obligation as to any particular time ; only to return, after having dispatched his busines, so soon as his conveniency would permit him ; the answer he made, was, *Affuse yourself my return to you shall be expeditious ; and allow me the comparison, swifter than the twinkling of an eye.* He then began to run with the same swiftness, as one of those generous horses does that is trained up for *the course.* And for fear his son should delay and lose time, he repeated his call to him, *Make haste, make haste.* But not having the least suspicion of his deceiving, and his intention to escape from us, our delays were frequent, making observations on him with as much attention, as those feasts that depend on the appearance of the moon are observed by the *watchers* ; and with the same diligence that those foragers use, when they are dispatched to seek and provide necessary supplies and refreshment for an army. Thus were we employed even till *the day* began to decline, and *the light* to disappear. But when we had waited with full and longing expectation, and the *sun* almost *darkened* ; I said to my companions, surely we make too much delay, and have protracted our course, so as to lose a great deal of time. I am satisfied the man's whole contrivance has been to treat us in a fraudulent manner. Therefore be as expeditious as possible to prepare for our journey, without any concern or regard for one whose *outward behaviour* was plausible and honest ; but the event shews, he is a person of a base, disingenuous temper. Being then as eager to move as a bird with wings expanded is, to fly, I rose up in haste to load my camel. And whilst I was collecting together what materials were necessary for travelling, I found that *Abuzeid* had wrote this inscription on my camel's saddle :

*My greatest ; best support ! no parallel
Can equal thee among the sons of men.
Esteem me not a wand'ring fugitive,
Prompted by rash disdain, or wantonness.
For from my birth, like camels richly fed,
My keeper left, I've various ways pursued.*

This inscription, he said, I gave to the company, to read ; and that it might be some plea for my accusing him of so much ungenerous behaviour. And being in high admiration of the *fabulous* and pleasing account he had given of himself, they petitioned in the strongest terms, that *that might make an atonement for his crime*. We then proceeded on our journey, not knowing what associates he might have substituted to deal with us, in the same ludicrous manner.

NOTES

N O T E S
ON
A S S E M B L Y IV.
ENTITLED
DAMIATENSIS.

PAG. 65. *Dimyat*, or *Damjata*, once a famous city in Egypt: the same that Stephens calls *Tauiaθις*. *Gol. ad Alfrag.* p. 148. *Jerem.* ii. 16. we read of that city by the name of *Tahpanhes*: lxx. *Tάφων*. which gave title to a queen of Egypt, 1 King. xi. 19. supposed to be the *Daphnæ Pelusiæ*: where St. *Jerom* writes, from an ancient tradition, the prophet *Jeremiah* was stoned by the Jews. Vid. *Schultens. Ind. Geogr.* in *Vitam Saladini*.

Ib. *Confusion and tumult*. The Arab. words (as usual with our Author through all his *Assemblies*) correspond in sound, viz. *Hiyát wa-Miyát*: From hence the Arabians, when they would express the utmost distress that men can be involved in, say, *tebáyatow wa-temáyatow*: *inter se ultro citroque impulerunt, et repulerunt*: nothing but the utmost disorder and confusion amongst them.

Ib. *Composing, &c.* The original is one of the Arabian *Adagies*; viz. *They broke the staff of dissension*. *The staff*, *Abu Obeid* writes, is proverbially applied to society; and the breaking of it, to dissension. In this sense he observes, when a person *breaks the staff of the Moselmen*, it is the same, as, *he deserts their communion and fellowship*. In holy Scripture *a staff* is mention'd as an emblem of power and authority, which

which is abused in the hand of a tyrant and an oppressor as, *Isai. ix. 4. Thou hast broken the staff of his shoulder*, i. e. thou hast subdued the tyrant's insolence. and ch. xiv. 5. *The Lord hath broken the staff of the wicked. How is the strong staff broken!* *Jer. xlviij. 17.*

Pag. 66. *Sucking*, &c. The Arabic is very strong and figurative, together with the *Paranomosia*, in which the Arabians much delight, viz. sucking, *afáwika-l-wifáki*, the milky draughts of harmony. With them are these frequent metaphors, *To suck the breasts of learning, of virtue, &c. and of vice, injustice, &c.* In the same Eastern phrase we read *Isai. lxi. 16. Thou shalt suck the milk of the Gentiles, and the breast of kings.* And *lxvi. 11. That ye may suck the breasts of her consolations.* This will suggest to every member of the University of Cambridge, who makes, as he ought to do, a just and regular proficiency in academic studies, what nourishment he hath, or ought to receive from the breasts of *Alma Mater.*

Ib. *Teeth of a comb.* This comparison intimates an equality of mind to do good in whatever station we are placed: on the contrary, *Like the teeth of an ass*, when the mind is fixed and intent on doing evil.

Ib. *Made all the haste*, &c. The phrase here is, *We snatched, or stole delay.* When an heifer lows in a mild, gentle manner, the Arabs say, *She steals her lowing.* When a discourse is drawn up slightly and carelessly, they pronounce it, *A stolen discourse.*

Ib. *Dark night*, Arab. *When the night was in its youth*, i. e. in the beginning of the night, when for want of the moon the clouds are very dark: the allusion is made to those who are young, their hair being then blacker than when they advance in years. Or, as the commentator *Tebleb* writes, The Author may refer to the first night of the month, which is in it's youth, and dark in the beginning of it's age. The Arabic *Shabáb*, *youth*, from *Shábbá*, *arst*, *flagravit*, beautifully expresses that ardour, that natural heat and brisknes which accompany our younger days.

Ib. *Black crow.* Arab. *In it's skin resembling a crow.* The comparison is poetically applied to one who hath long black hair: and to a woman wearing her spreading veil. *Godáfon*, the word here used, in the 1st conj. *gadafa*, is, *To be liberal, or profuse.* And in the 4th, *To let the veil hang loose.* The Arabians indulge their genius so much as to express a very dark night, by the wing of darkness hanging loose. *The skin of the night*, they say, is it's darkness: on the contrary, *The skin of the day*, it's bright countenance. *The vast extended firmament*, they call, *The skin of the air.* The Poet *Asedeus*, lamenting the punishment that was inflicted on him, viz. *The shaving of his head*, writes,

*The crow that grac'd the beauty of my head,
I'm now depriv'd of, and expos'd to scorn.
Their pleasure was the same as gathering grapes,
In clusters heavy, pendulous and ripe.*

2. The same thought is pursued by another Poet, in this devout strain:

*To God I make this strong request,
Not to deprive me of my crow:*

i. e. That I may not die in the vigor of my youth.

Ib. *Day-break.* Arab. *Till the night put off her youthful dress:* i. e. her black robes. *Rosy colour.* Arab. *it's red tincture.* In allusion, as Schultens supposes, to those Arabian ladies who stain with that colour their nails, and extreme parts of their fingers. From hence, *Tinctured in the extremities of her fingers*, is the same as if you said, *a female Arabian.* And so careful are the Arabs to have their wives distinguished, that it is a maxim with them, *Do not marry a woman that neglects to stain her fingers and eyes.*

Pag. 67. *Treat him, &c.* The Arabic is finely expressed, viz. *Abdholo*: *I am prodigal of my friendship.* The same verb is applied to eagerness and excess, viz. *I am prodigal of, or, I lay cut, all my study.*

I am prodigal, or, I make a sacrifice of my very soul. I am, saith an Arabian, speaking like a brave warrior, prodigal of my countenance in battle: i. e. I expose myself to the utmost danger; but careful to preserve it when I am in no engagement.

Ib. Occasion of, &c. Arab. Proverbially, Though we give me hot water to drink.

Ib. Inferior, &c. Arab. To the second rider, [i. e. one who rides behind me on the same beast] I give the best entertainment.

Ib. Governor. Arab. *Amîr*, or, *Emîr*, a title of honour which the Arabians use when they profess to oblige any man with their best offices. Thou art my *Emîr*: i. e. My ruler and director.

Pag. 68. Violent Measures: Arab. Bake me in a frying-pan.

Ib. Smallest tender, &c. *Lafáon*: Any thing, though never so inconsiderable, a little dust, or fileing of gold. From hence the proverb, *Al lafáo gairâ-l-wafâi*: *Pulvisculus, non complementum*. Only dust: no satisfaction: when a person is amused with words, and cannot have common justice.

Ib. Though provoked, &c. Arab. Though I am bit by a serpent of the fiercest and most dangerous species. Such are those with variegated spots of black and white.

Ib. Noble and generous: *Danînon*: Whatever is obtained and preserved (avarè,) with the greatest care: Such things the Arabians call *Danâyino*: by which word they distinguish the peculiar properties of God: according to their tradition, To him belong (*Danâon*) creatures highly esteemed: (quas avarè, habet,) These he suffers to live and die in safety: i. e. They are his peculiar beloved, his principal objects for which he is solicitous.

Pag. 69. Breach, &c. Arab. He who breaks my chains, or bonds.

Ib. Recourse to, &c. Arab. I do not obsequiously yield my reins, or head-stall to him who betrays (*dhimâmi*) my trust. Both Jews and Christians when subject to the

the Mahometans were distinguished by the name of *Ablo Dbímmatin, Populi Clintelæ, vel Tributarij. Ab. Farag.* p. 336.

Ib. Smooth: *asmacao: enodis sum:* i. e. I am not like a piece of wood that is so exactly formed as not to have the least knot, or excrescence.

Ib. Succour me: Arab. Who would not *yasoddo, stop my gap:* a phrase of the same meaning is, *Sadda, be stopped,* or prevented *the breaking* of his back-bone: i. e. He assisted him in his extreme necessity. He stopped the gaping of his hunger: or, he supplied him with provisions.

Ib. Pocket: *widon: vessel, case, or box.* To stuff or fill a man's *vessel,* is the same as, *To make him large presents.*

Ib. Compliment, &c. *Doáon: precatio,* from which, *Dáin: qui fausta precatur: health and happiness to any one,* is the word the Mahometans subscribe to their epistles, especially when they write to men of note and family.

Ib. *Lavíj̄, &c.* Arab. By way of contrast to the foregoing sentence; *Nor do I pour out a bottle of water on him, who had emptied and wasted mine.* There is an Arab. *Adagy, viz. His vessel lessened:* i. e. He lost part of his property.

Pag. 70. Actions: Arab. *We should cut the shoe according to its model:* which is spoken as a proverb. There is another of the same force, viz. *Our feet are in their shoes:* i. e. We are like to them in every thing.

Ib. Fraud: *Tegábonon:* This is the title of the sixty-fourth chap. of the *Alcoran,* viz. *Mutual deceit.* For at the day of judgement, the Mahometans say, the *faithful* shall deceive the *unbelievers,* by taking their place in Paradise, which by bad conduct in life they had forfeited.

71. Generous warmth: *búrron: ingenuus.* Treatment: *Chóttaton: a line, rule, or condition, to direct us.* *Gjeubarri Lexic.* to give us the force of the words: *búrron,* and *chóttaton:* quotes this sentence of

of *Taábeta Sjerran*, viz. When there are [*chottatáni*] two conditions, either captivity and reproach, or blood: surely death to [*búrron*] a man of an ingenuous spirit is more agreeable.

Ib. *Base treatment*: Arab. Condition of *chásfon*: *injury*: such as arises from the want of provision; when any beast, for instance, is kept a whole night without refreshment: which gave occasion to a Poet's comparing an *ass* with a *stake* fastened to the ground, as if they were both vile in nature, and no regard to be had to one more than the other: and, as if they were equally stupid; so as not to be sensible of any *injury* that could be done to them:

Two of the vilest objects when oppres'd,
With resignation all th' oppression bear;
A village-wand'ring *ass*, and sapless *stake*.
The *ass*, if fasten'd to his stubborn cord,
Tho' pinch'd with [*chasfon*] hunger, yet makes no
complaint.

In the same stupid, senseless state remains
The *stake*; tho' bruis'd with th' hammer's frequent
strokes,
Contusion suffers, no reluctance shews.

Ib. *Thy father*: *Abuzeid* intimates himself.

Ib. *Should not*, &c. Arab. *Should not I build upon*
his foundation? A proverb with the Arabians for
making mutual returns in the same kind; whether it
be *sincerity to him who is sincere*: or, *deceitfulness to*
him who deceives us.

Ib. *Equally disposed*: The literal Arabic is, *I mete*
out to my friend, according to his measure to me; let it
be large or deficient. This, as *Schultens* writes, cor-
responds with our Saviour's words, vii Mat. 2. *With*
what measure ye mete, it shall be measured to you again.
But there is this difference: our Saviour applies the
words to rash judgement and hypocrisy; the Arabian
[if according to the sense of the proverb mentioned
above] to retaliating *evil for evil*, as well as *good for*
good.

Ib. *Detract*: lá ochássírō: non detraho: fill up the measure, [i. e. Give every one his due] that ye may not be numbered min-al-mockfirína, among the detractors: is a precept in the Alcoran, Sur. xxvi. 180.

Ib. *Studies, &c.* The Arab. here is expressed in a proverbial form, though not very clear to the reader, viz. *Whose day suffers damage more than it's mother*, viz. Whose second day does more injustice than yesterday, which is called the parent of the following one: i. e. Who every day grows more and more injurious.

Ib. *The tyrant, &c.* The Arabic is, *Every one who expects fruit from me, gathers only that which he hath planted*. *Fruit*: gánan: from gána, To gather fruit. But this verb points out another sense, viz. *To be false, to calumniate*: and gánin denotes an unjust man, or a tyrant. It is a proverb with the Arabians, igtáni má garásta: *Gather what thou hast planted*: or, *Reap what thou hast sown*.

Ib. *Circumventors*: The Arabic alludes to a proverb, viz. *Complatio circumventi*: When one party, though he is deceived in the bargain, strikes bands with the other to confirm the agreement. To such deceitful methods our Author applies *conversation* and *fraudulent commerce* of all kinds.

Pag. 72. *Prétences, &c.* i. e. The dissembler who [Arab.] mixes his love: alluding to wine diluted with water.

Ib. *Credulous, &c.* Arab. *He imagines I cannot discern his false clothing*: i. e. His dissimulation.

Ib. *Familiar converse, &c.* Arab. *Put on him the garment of one who abhors his familiarity*. The same phrase is used in other respects, viz. *He put on the garment of one going away*: i. e. He went away. *He put on the garment of despair*: i. e. He was in the utmost despair. *The garment of famine*, is, extreme famine. *To clothe with salvation, with shame, with blackness, with trembling, &c.* we know are expressions frequent in the H. Scripture.

Ib. *Of their persons*: Arab. *Of their eye, with, or before the eye, and beyond the eye*, are phrases denoting a man's presence, or absence.

Ib. *The morning*: Arab. *The son of [dhochái] the scorching sun*: a word that *Ibn Doreid* applies to the uneasiness of a guilty conscience, viz. “He who casts off shame, or despises what is sacred, treasures up to his soul a repentance more uneasy than the heat *al-dhócaí*, of the scorching sun.”

Pag. 73. *Light spread, &c.* Arab. *When the light had clothed the air.* Vid. Not. above.

Ib. *Early crows*: *The morning vigilance of the crow*, is used as a proverb. The expression in the original is somewhat peculiar, viz. I rose not as the morning crow: i. e. *I rose before him*. *Couragious, not as Alexander*: i. e. *More courageous*.

Ib. *Making, &c.* Arab. *Of placing themselves on my seat.*

Ib. *Great or small*. The Arab. words *cothron* and *collon*: *plenty* and *scarceness*, by way of adagy distinguish things good or bad, of the *highest* or *lowest value*.

Ib. *To promote, &c.* Arab. *That they might shake their fruitful trees over them.* *A tree loaden with fruit*, being a favourite emblem of *a rich man*, among the Arabians.

Ib. *Enrich them, &c.* Arab. *Overpower, or immerse them in their beneficence.*

Ib. *Hospitable fires*. A description of which we have from *Tebleb*, viz. *The chief and principal men among the Arabians, when the night is so dark that their tents cannot be seen by travellers, choose the mountain or hill that is nearest to them, where they kindle a fire, and give particular charge to have it kept up, till the morning, as a place of retirement for night-travellers.* Vid. *Anthol. vet. ed. Scbult.* p. 473. and *Carm. Togr.* v. 23. and Note on *Kailanensis*, p. 58.

Pag. 74. *The course*: *Midmáron*: properly signifies the space of forty days, in which a horse is fed more liberally, that he may grow fat, and after this return to his usual allowance, that his fatness may wear off, and he may appear outwardly thinner and slenderer. Such a horse is called *modámmiron*, reduced to his old shape. The *hippodromus*, or place for race-

horses, is likewise named *midmáron*, and applied by the Arabians to the race of virtue: of eloquence: of munificence: of courage: of death.

Ib. *Watchers*: From hence we learn that the Mahometans, in imitation of the Jews, appointed men to watch and give notice of the first appearance of the moon.

Ib. *The day, &c.* Arab. *Till the day was worn out with old age*: or, *till it waxed decrepid and expired*: a phrase common to Greeks and Latins, who speak of the Spring as being young, adult, and growing old. The same figure is applied to *praise*, to *fame*, to *fortune*, &c. *jamque multa edita strage pugna senescebat.* *Liv. I. 4.*

Ib. *The light, &c.* Arab. *The edge or border of the day was falling, or sinking to the west.* *Præceps in vesperam dies.*

Ib. *Sun darkened.* Arab. *The sun appeared in his ragged garments*, viz. When the radiant veil of night, with which he was clothed, by the darkness that gradually increased, was changed to a tattered, sordid, sackcloth-robe. *Comp. Rev. vi. 12.* *The sun became black as sackcloth of hair*, viz. When obscured by black clouds.

Ib. *Outward behaviour, &c.* Arab. *Who appeared outwardly a verdant herb; but within a mere dung-hill:* proverbially applied to those who make fair and large promises, without any intention to perform them. One of Mahomet's sayings, by tradition, is, *Beware of the verdant outside of dung.* And being asked what he meant by it; replied, *A beautiful young woman sprung from evil parents.* Our author *Hariri* in another place speaks in the same figure, viz. *The verdure of his dung deceived me so far as to make me enter into his familiar acquaintance.* i. e. *His seeming-honest, liberal behaviour, &c.*

Pag. 75. *Fabulous account.* *Al-Churúphab*: a word, *Tebleb* observes, in every body's mouth, proverbially applied to all insignificant discourse, and in which there is no truth: Such discourse, *Abulbeka* writes, as occasions admiration and laughter: loose and inconsistent, like fruit, which

which *churipha*, *is cut*, and divided into several parts. From hence *charáph*, denotes *weakness of mind*, and *al-cháriph*, *a person of that stamp*. Others derive it from one whose name was *Churápha*, who was seized by *Genii*, [or *Dæmons*, vid. *Alcor.* vi. v. 128] and making his escape from them, related several strange stories concerning what had happened to him.

Ib. *Make an atonement*, &c. Arab. *Teawwadbow*. Literally, *Confugerunt*, viz. ad Deum averruncum. i.e. They appealed to God in their behalf. *Maádhallábi*: *Configium Dei*. And *Aówdbo ila'-lláhi*: *configio ad Deum*, are solemn protestations frequently used by the Arabians: to avert any divine judgement: the same with, *avertat Deus!*

ASSEMBLY V.

ENTITLED

C U F E N S I S.

THE narrative which *Harith* the son of *Hemmam* gives of himself, is as follows. Once in my travels, when the night to the eye appeared as it were with a clothing of different colours, occasioned by the moon's shining with a mixture of light and darkness; which in comparison you might resemble to a silver amulet; I happened at *Cufa* to enter into conversation with a society of men, *versed* in the politest arts of eloquence: to such a degree that even *Sebban* himself could not be compared to them. Upon what subject soever they discoursed, that which they alledged was so profitable and worthy of remembrance; that there was no one, who gave the least due attention, but must receive considerable advantage from it. So clear, and free, and innocent, that there was no necessity for any caution to be given, no fear of any bad consequence arising from it. In short, so very entertaining, that instead of creating jealousy in the audience, it engaged them to enter into the strictest bonds of unanimity and friendship. This night-conversation affected us to such a degree, that there was no possibility of withdrawing from it, till the light of the moon disappeared, and we were forced to submit to the power of sleep, notwithstanding the most resolute struggles to support our vigilance. And no sooner had the *night* spread it's veil of the thickest darkness, and a general nodding and slumbering prevailed, but from the gate we heard a low, murmuring

muring voice, in sound resembling the barking of a dog ; which was followed soon after by a loud knocking at the door, eagerly requesting that it might be opened. To whom we said, What stranger is this ? what misfortune hath happened to him, that he should travel in so very dark a night, and make this a place of refuge ? To which he gave this answer :

*May happiness this family attend,
From the calamities of life secure !
Your days surviving, may you all enjoy,
Guarded from injuries of ev'ry kind !
Compell'd by darkness spreading o'er the night,
[Clouds fly on clouds in thickest union join'd,]
A squalid traveller, with dust besmear'd,
Begs for refreshment from your bounteous dome.
To tedious motions destin'd is my life.
These with much toil and labour I pursue.
The hardships I endure, pow'rful and strong,
Make me an object of uncommon form.
I'm so contrabited that my head and feet,
Their posture change, almost in union join :
My visage pale, like th' horizontal moon,
When scarce three days are number'd to her age.
In my distress'd condition I presume
An humble supplicant t' approach your court.
No persons in the universe so well dispos'd,
Petitions from poor objects to receive !
Some tokens of your hospitality
An indigent petitioner requests.
Your kind reception, tho' your bounty's small,
Will soon discover my contented mind.
To ev'ry change adapted is my taste :
For sweet or bitter I am well prepared.
So far from silence ! in the strongest terms
With praise your gen'rous acts I'll celebrate.*

After this incident, *Harith Ibn Hemmam* thus continues his narrative. When by the harmony and sweetness of his poetry he had engaged our affections to such a degree, that even our very heart was pierced and wounded ; and when we thoroughly un-

derstood what power of eloquence he was possessed of, which flowed from him like so many sudden showers of rain from the clouds ; to prevent any more solicitation we made all the dispatch that was possible to open the gate, and to receive him with the tenderest expressions of congratulation : calling aloud to the young man who attended us, Make haste, make haste, without the least delay, and bring what provision you find is the readiest to be had. But the stranger protested by him who conducted me to your mansion, I am determined not to taste any of your hospitable provision, unless you absolutely promise that you will give yourselves no extraordinary trouble on my account, and not imagine you are under any necessity of eating any thing, purely to oblige me, at this unseasonable juncture. For to load the stomach by frequent eating, is the occasion of much crudity and choler : we are therefore by an interdict forbid to indulge the appetite. And in my opinion, he must be esteemed the most unwelcome stranger, who gives trouble and disturbance to a family, that favours him with a kind and generous reception : especially when there arises from it any injury to the body, and a foundation is laid for several kinds of sicknesses and diseases. We must not wonder then at that common proverb, *The best supper we eat, is by day-light.* The proper, and indeed the only meaning of which is, to be quick in dispatching our evening repast, and to avoid regaling ourselves in the night with such food, that so far from affording due nourishment, it produces weakness in the eyes, and dimness in our sight. What you observe, I protest, is much to the purpose, only with this exception ; unless one's hunger increases to excess ; and if not satisfied, we can enjoy no ease, nor rest. The observation that *Harith* made, was, His whole behaviour was such as if he was resolved to know the intimate secrets of our mind, and thoroughly understand which way our inclination directed us. Therefore without any hesitation we treated him in the most obliging manner, gratifying his request,

agreeing

agreeing to the condition he proposed ; and expressing ourselves largely in commendation of that *disposition of mind*, in which nature had formed him. When the waiter brought what repast was the readiest to be got, and had lighted a candle, so as that we could distinguish one person from another, I fixed my eyes intensely on the man, and who should he be but *Abuzeid*? I then spoke to my companions ; congratulating them on the reception of so considerable a stranger, or rather, so *rich a spoil*. To this name he is justly intitled ; for though the heavens are now covered with darkness, and that *remarkable star* is set ; yet to make us amends *the star of poetry rises*. And though the splendor of the moon hath secreted and concealed itself in the night ; yet we receive abundant satisfaction from the *light* of that elegant *prose-language* with which we are entertained. The reflection that a person of such extraordinary accomplishments had favoured them with his presence, raised in them an inexpressible fervency of joy ; and SLEEP, to whose power their eyes had submitted, took her flight as swift as the motion of a bird. As to the ease and rest which they were prepared to enjoy, they now entirely abandoned it ; and resumed with much pleasure their humorous conversation, which for some time had been silenced. *Abuzeid* in the mean while employed his hands as quick as possible in the work he was engaged, till the whole mess they had set before him was entirely consumed ; and he signified to the company that the table, there being no farther occasion for it, might be taken away. We then made our request to him, that he would entertain us with a specimen of some new history, some of his curious and uncommon night-discourses : or such expeditions as he had met with in his travels, which might appear to us in an unusual and extraordinary light. To which he replied, By experience I can truly say, that of all the wonderful events which men either as spectators have seen, or have related as historians ; there is one thing very remarkable hath happened, to which this

very

very night mine eyes were witness, a little before I made my address to you, and presumed to knock at your gates. We were then very solicitous in desiring he would give us a narrative of the strange adventure which this night's-travel had produced. To this he answered ; My motions have been such, that I may compare them to the swift uncertain passage of an arrow, darted from the bow without any particular direction. These motions have brought me as an exile to this country, labouring under extreme want and poverty ; miserable to the highest degree ; *my money totally exhausted*. But instead of desponding and sinking under my burden, I determined to take my course, even in the silent night, when the heavens were involved in darkness. My feet for want of shoes so tender and bruised, that I was scarce able to tread the ground ! my intention was to find out, if possible, an hospitable person, who would supply we with provision : or by my own management, by some means or other, to procure, if it was but a cake or morsel of bread, to satisfy my craving appetite. But not succeeding in my projects, HUNGER, like a camel-driver, hath made me wander from one circuit to another ; and FATE, who delights in sporting with wondrous events, [and for that reason justly entitled the parent of miracles] with their united strength have forced me from place to place, till at last I took up my rest at the gate of some person, though quite a stranger to me : where I recited the following verses :

*Hail ! to this hospitable mansion, hail !
May the inhabitants with lib'ral hand
Diffuse their bounteous store, like tender plants,
From which distills constant, refreshing juice.
Behold a traveller in great distress !
Fatigu'd and hungry, begs your present aid :
Like meager, pur-blind camel, in the night,
Beating the ground thro' strange, uncertain paths.
His bowels raging with an ardent flame ;
Contracted for the want of common food,*

During

*During the course of two long tedious days,
No single morsel for his eager taste !
Travers'd your country, tho' in diff'rent parts,
And yet no comfortable refuge find.
In thickest darkness all the earth's involv'd,
Spreading around it's melancholy shade.
Thus here in much astonishment I stand,
Parch'd like the bread on red-hot embers plac'd :
Or to the sick man's feverish complaint,
M' uneasy, restless motions I compare.
Is this the mansion of a gen'rrous soul,
Where wearied pilgrims for refreshment hope ?
Let me from hence the pleasing voice receive :
Throw down thy staff, enter without restraint.
Chearful thy countenance, do thou appear
With ev'ry mark of hospitable joy.*

Having repeated these verses, the first person that presented himself to me, was a little young man, (who might be compared to a young stag, or a wild calf brought up in the woods) clothed in a linen garment, and thus addressed himself to me :

*By venerable Abraham I swear,
Parent of friendly hospitality :
The great restorer of that sacred dome,
Which beautifies the world's metropolis ;
To which religious pilgrims have resort
From distant climes to pay their solemn vows.
When an unfortunate night-traveller
In great distress petitions our relief,
No other aid, but freely to converse,
Must be expect, and for his camels rest.
For entertainment how shall he prepare,
Whose eyes are dim for want of usual sleep ?
A rav'nous stranger how shall be supply,
Whose very bones through meager flesh appear ?
If my words deviate from the rules of truth,
To thy impartial judgement I submit.*

To this I replied, What shall I do ? What refreshment am I to hope for in a desolate mansion, provided

ed with neither food nor drink ? and what have I to expect from a person so very necessitous, that without any impropriety one may call him *Poverty's associate*. But pray, young man, give me leave to ask the favour of your name ? for I must confess, the natural genius and disposition you seem to be possessed of, makes such an impression as to affect me with an unaccountable passion of uneasiness. He, without the least hesitation, answered, My name is *Zeido*, and *Pheida* is my native country. It is but a little while ago since I came into these parts, accompanied with my uncles, whose family is descended from those of *Ebsis*. On his mentioning this, I was very importunate to hear some farther account concerning him, applying the common form of speech, *May thy life be preserved so as to be restored*. He then immediately proceeded in his narration, and in order to give me more particulars relating to himself, he proceeded in this manner. My mother *Berra*; a name that intimates her pious and religious disposition, gave me this history : viz. That in the remarkable year when *Mawána* was taken and ravaged by the enemy, she was married to a man of note and distinguished character, descended from the principal family of *Serugium* and *Gaffan*. But as soon as he perceived she was with child, having by common fame the character of one whose pleasure was to travel from one distant part of the world to another, he took an opportunity of privately withdrawing himself from her, without acquainting her with his intention. From that time we are entirely ignorant what is become of him ; whether he is still alive, so as that we may have any farther expectation of seeing him ; or whether he hath made his grave in some solitary desert. These particular circumstances were no sooner mentioned, than they appeared to me, said *Abuzeid*, so clear, so strong and evident, that of a certainty I concluded, this must be my son. But the mean and despicable figure I made, (occasioned by the want of provisions, to such a degree, that like an empty vessel you might hear the

the wind, as it were, whisper through me) discouraged me from making myself known to him. For this reason, in opposition to the tenderness of fatherly affection, I forcibly withdrew myself; though at the same time the disorder that I suffered was such, that every part within me was much injured, and mine eyes discharged even floods of tears. Tell me now, you that are my hearty, sincere friends, did you ever hear any thing more strange and unaccountable than this? The answer we made was with this asseveration: *No; by him in whose possession is the knowledge of the book!* If this is the case, let me desire you to enter it as such into the *book of wonderful events*: And that it may not be forgot, but transmitted to everlasting memory, let it be inserted in the *middle of the pages of that book*: for no part in the universe is able to produce an instance of any history parallel to it. And having ordered an inkhorn with proper instruments to be brought, we committed to writing the whole narrative in the same manner, and in the same connection as it was reported. The next question we asked him, was, What his real sentiments were in regard to his son, whether he was desirous of taking him under his immediate protection? To which he replied, *When my circumstances are in a happier condition than they are at present, I shall then be better qualified to discharge the duty of a father, and to be his defence and protection.* We then said to him, if any reasonable sum of money would satisfy thee, we are ready to make a collection immediately. Strange indeed! he replied, should I not be easy and contented with any part of the bounty you are pleased to favour me with. But was it really of less value than what you intend, no one in his senses should refuse or despise it. Therefore every one of us judged it necessary to make the distribution, to put down in writing the sum we proposed for him; and oblige ourselves as strictly to pay it, as if we had given him our bill or bond. This was so pleasing to him, that his gratitude was raised to a very high degree, expressing

pressing his obligation with all the encomiums imaginable, and setting forth our generous benefaction in the fullest and most magnificent terms : in terms so large and copious, that his words were rather tedious and too prolix ; for we really did not think the kindness we had shewn him deserved such commendations. The *discourse* that he delivered after this was so elegant and entertaining, adorned with all the flowers of eloquence, set off with such a beautiful variety of language ; that were you to compare it with the rich and splendid garments of *jemama*, so curiously wrought, and mixed with such numbers of pleasing colours ; these were so far from being equal to it, that they must appear to your eye but very mean and contemptible. This discourse he continued till the rays of the sun appeared, and the morning began to spread. Our night was spent with so much ease and pleasure, as to be free from all kind of interruption whatsoever, even till the *light* itself was *visible* : so agreeable was the conversation which engaged us, before that *Harbinger* of the morning had presented himself. No sooner had the *rays of the sun* dispersed themselves, but with a motion swift as that of a doe, he started up, and said, Come, imitate the birds, and rise up quickly, that we may collect the presents of our benefactors, so as to be satisfied what sums of money we shall possess, which we have now the promise of. For indeed I must confess to you, *Every part belonging to me is in much disorder* on account of my son, through that tender love and affection that I bear towards him. Then I took him by the hand, and did not let it go till I had dispatched the affair I was engaged in. But having gathered up the money, and put it into his purse, the lines of his forehead sparkled, and shined like a glittering sword, or a bright cloud : by which he signified the transports of his joy ; expressing himself in these words : “ May thy reward be equal to the merit of thy actions ! and my earnest request to God, is, that he would be pleased to repay thee this kindness, which of myself I am

not able to do." To which I answered, My great desire is, to be one of thy companions in travel ; the reason I have for this request is, that I may have the pleasure of enjoying not only the presence, but the agreeable conversation of thy son, a youth endowed with the most excellent, and amiable qualities. Having requested of him this favour, he looked upon me in the same manner, and with the same countenance, as a deceiver looks upon the man he hath deceived : and bursting out into a laughter, so loud, and so sudden, that his eyes were full of tears ; he gave me this specimen of his poetical genius :

*The sun, when rais'd to his meridian height,
Gives thee a prospect of some wat'ry clouds,
That on the surface of the earth are mov'd.
But 'tis a vapour only, thou 'rt deceiv'd.
With such delusion my discourse compare.
In terms so obvious was my art conceal'd ;
In words so plain and clear my doubts express'd ;
That not the least suspicion made me think
Their real meaning could be misapplied.
By the Supreme of heaven and earth I swear,
I am depriv'd of Berra's tender love.
Of proper issue I am destitute ;
No son to take the surname I would give.
But yet I must, I cannot but confess,
That stratagems from my invention form'd,
Of various scenes, of different degrees,
Have been th' employment of my busy life :
Not unpremeditated, but produc'd
From all the efforts of my art and skill.
Such as the NARRATIVES of Asmaceus,
With his strong ornaments of beauteous prose,
Did never shew, nor the poetic vein,
That flow'd so sweetly in Cumeithus's style.
These arts of subtily, of so much use,
As ready instruments of fresh supply
To ev'ry changing incident of time,
With th' utmost care I've labour'd to preserve.*

Should

Should I desert these necessary aids ;
Were all my actions pure and innocent ;
My state of life ! how great would be the change !
How destitute of what I now possess !
But if I've spoke with language not restrain'd ;
If criminal my liberty of speech ;
The favour of excuse I must desire ;
Your kind forgiveness is my strong request.

He then bid me farewell ; but not without leaving such an impression on my heart, as must of necessity continue for a long time before it could be removed.

NOTES

N O T E S
ON
A S S E M B L Y V.
ENTITLED
C U F E N S I S.

PAG. 86. *Amulet*: *tawidhon*: a piece of silver [according to Tebleb's description] made round like the moon, part of the circle being hollow, as an iron horse-shoe. This is tied by a thread, and fastened to children's necks by way of charm. Some have an inscription on them. Vid. Not. on *Assemb.* IV. ult.

Ib. *Cusa*: A city of Babylonian *Irak*, or *Erak*, which Seleucus, surnamed *Nicator*, possessed after the death of Alexander. Vid. *Greg. Ab. Phar. Dynast.* p. 98, and 188.

Ib. *Versed*, &c. Arab. *Nursed with the milk of eloquence*.

Ib. *Sebban*, &c. Arab. They drew the cloak of oblivion over Sebban himself. Sebban, rather *Sebban Wail*, was esteemed the most eloquent of the Arabians: from whence they say of a learned eloquent man, proverbially, *He draws the cloak*, &c. i.e. When he speaks, we must blot out the memory of Sebban. To wear a long robe hanging down to the ankles denotes pomp and magnificence. Vid. *Assembly* the IVth, at the beginning, where the highest prosperity is expressed by long garments: consequently, *to wear the robe of eloquence*, is expressive of a great orator.

Pag. 87. *Barking of a dog*: Which Tebleb explains from a person's travelling in the night, and not know-

ing what distance he is from any place of reception, imitates the *barking of a dog*; and if near enough to be heard, the dogs return the sound. Thither he retires for his night's accommodation.

Ib. *Tedious, &c.* Arab. *I am the brother of travel.* i. e. I am a constant traveller. *The brother of any thing,* *Tebleb* saith, is that to which any one gives strict attendance.

Ib. *Horizontal moon*, not quite three days old, is called *bilálon*: all the rest of its time, *kámaron*. The verb applied to her when young, is, *iftárra*, *shines but little*: so as to let you know her age. From hence the proverb, *His eye, firárobo, is his discoverer.* i. e. By his aspect only you know what is in him. The comparison of our Poet here is very elegant: *Abuzeid*, grown pale and crooked, resembles himself to the moon, when it first appears.

Pag. 88. *What power, &c.* Arab. *What force or efficacy was concealed behind his thunder.* A truly learned man, qualified to teach and instruct others, is compared to a cloud that discharges plenteous showers to moisten and make the earth fruitful: not like an empty cloud that bursts with thunder, but produces no rain. Vid. Not. on *Assembly II.* p. 40.

Ib. *Conducted me, abálla-ni.* The substantive of which is, an *inn*, or place for the reception of strangers. From hence the Arabians say, speaking of human infirmity, *al-insáno makállo nisyáni*: *Man is the inn, or seat of oblivion.*

Ib. *Taste of, &c.* *La telammátto: non circumlambam:* *I will not roll, or use my tongue, to taste any of your provisions.* And by a metaphor, *to roll a question about the tongue*, is, *to exercise it so as to have it always prepared for a lye.*

Ib. *Frequent, eating.* The Arabians say, *To be frequently eating binders one's eating.*

Ib. *Interdict húrrámat:* *interdicit quasi sacrum:* a word elegantly applied here to moderation in eating, as a matter of *sacred and religious concern.*

Ib. *Best supper*, &c. *Ibn Doreid* in an humourous manner, writes,

I see, *al-išhá*, dimness, in the eye,
Appear frequently *min-al-ashai*, after supper.

Ib. *One's hunger*, &c. Arab: *Unless the fire of hunger burns to a great degree.*

— — — — — *Furit ardor edendi*
Perque avidas fauces, immensaque viscera regnat.

Ovid. Metam. 8.

Ib. *Understand*, &c. Arab. *To throw the dart at our mind from the bow [kidátina] of our purpose, or intention.* i. e. To know how we stood affected. *Kidáton* is a word applied by the Mahometans to *an orthodox faith*. An heretic, they say, *does not dart from the bow of faith*: and he who does so, is spoken of as agreeing with you both in religious and civil concerns.

Pag. 89. *Disposition of mind*. Arab. *Cholokon*: A temper polished, from *chálaka*, to form, or shape. A great genius, formed for every virtue, is expressed by *chólokon adímon*: *Alcor.* c. lxviii. 5. To *chólokon* our Author adds *sabtin*, elegantly comparing a good disposition to what is straight and even. From hence the Arabians say, a generous man is *sabton*, straight in his hands: i. e. His hand is always stretched out to shew his liberality. On the contrary, a covetous churl has *crooked hands or fingers*: i. e. He is so close-fisted, that he will not open his hand for any charitable purpose.

Ib. *Rich a spoil*: What the Arabians call *al-mág-namo-lbárido*: *præda frigida*: A spoil that is gained without opposition, taken in war without any engagement, or the loss of blood.

Ib. *Remarkable star*: *Kámaro-ʃhira*: *luna Sirii*, viz: *Luna quæ Sirio vicina est*: The star of poetry: *Kámaro-ʃhiri*: *luna carminis*: The poetical star, viz. *Abu-zeid*. You observe here the *paronomosia*, too tenaciously affected by the Arabian Poets.

Ib. *Light of prose language*: The Author continues his figurative expressions, as if *Abu-zeid's* common

discourse was so excellent, as to want no luminary to recommend it: and as the moon gives light to a dark night, so does his language to a clouded understanding.

Ib: *Abandoned, &c.* *Ráfadow.* The force of which word implies, *They let it take its own course, like camels that are permitted to wander without restraint.*

Ib. *Resumed, &c.* The Arab: literally is, *That bümourous conversation which they had shut up, they again unfolded.* A phrase applied to the freedom of discourse, resembling those Eastern tapestry carpets, when expanded and spread out: in opposition to narrow and contracted language, compared to carpets rolled up and folded. Thus we read in the history of Timur, expressed in the sublime Eastern style, “The hangings of the secrets being removed, or, *Tamerlan*, by *Ahmed Ben Arabiades*, published in Arabic by *Golius*, p. 9. *Imtáddo libásti bisátón*: *The carpet was spread for familiar conversation.*” P. 256, “On a day of publick rejoicing, he folded, or *shut up the carpet* of whatever might obstruct their joy, and *expanded*; or *spread the carpet* of wine and music.” P. 197, “They spread the *carpet* of discourse: i. e. Their discourse was free and open.” P. 421, “He folded up the *carpet* of humanity: i. e. His behaviour was rough and churlish.” The Arabians say proverbially, *Love, when folded, continues longer than when expanded: the same with, Too much familiarity breeds contempt..*

Pag. 90. *My money, &c.* Arab. *My purse resembles the heart of Moses's mother.* A proverbial expression, alluding to a passage in the *Alcoran*, ch. xxviii. 10. where it is mentioned, when *Pharaob* was disputing whether he should kill *Moses*, and was dissuaded from it, “The heart of Moses's mother became phárigan, vacuum. Which some interpret to a good sense, as free from trouble and anxiety. Others, to a bad one, viz. void, or empty, through fear and stupor, even to despair. This latter sense *Hariri* applies to himself, as despairing of relief.

Ib. *Darkness*: Dójan: Such as covers or involves the night in great obscurity. The Mahometans apply this word to their religion: as if it was so extensive, that by way of proverb, they say, Dája'-l-islámó cólla sháiin: cooperuit omnia islamismus: It prevails so much as to meet with no obstruction.

Ib. *Traveller*. Arab. Son of a journey, or, the way: [vid. Ch. Comt. on Job v. 7.] so called, as Tebleb writes, Because people have no other knowledge of him, than that he is a traveller. Terræ filius, among the Latins, bears the same character. To this purpose is the Arabian Ænigma; intimating that he whose life is spent in continually moving from one place to another, is not able to give an account of his birth or parents from whence he descended, viz.

By revelation in the Alcoran,
An unbegotten race of men we find:
Some that are very far advanc'd in years:
Others adorn'd with all the bloom of youth.

Ib. *In great distress*, mórmilon: reduced to a sand. i. e. So destitute of provisions, that he hath not a morsel left so big as a sand. From hence Tebleb, according to Abulbeka, observes, that a man who hath lost his wife, is called *armal*: and a woman that has lost her husband, *armalat*: being by such loss reduced to poverty.

Ib. *Meager camel*: nídwon. Fatigued with travelling, so as to be all in rags.

Ib. *In the night*: Arab. Beating the ground with his feet, like a camel in the night, not knowing which way to move. From hence the proverb: As the pur-blind camel beats the ground. Applied to a person bewildered in the night, and in wrath beating the ground with his feet, uncertain which way to steer his course. In the night, is express'd in Arab. by an adjective formed from the substantive, viz. Láilon ályalo: νοχ ποεισσίμα. Thus we read, Rom. vii. 13. καθ' υπερβολην αμαρτωλος η αμαρτια sin exceeding sinful.

Pag. 91. *Spreading*, &c. The Arabic here very beautifully compares *darkness* to a *bird* letting down it's wings hovering over the earth. The original expresses it by *the wing of darkness inclining*. From hence the Poet in *Hamasa*:

*The night appears extremely dark,
When both her feather'd wings hang down.*

Ib. *The mansion*, &c. Arab. *In this house is there a receptacle of sweet water?* i. e. “Is there here a man of so much liberality and munificence, possessed of sweet waters for such as seek refreshment?”

Ib. *Throw down thy staff*. Applied to one who finds rest in his travels: and to him whose affairs are regulated and well disposed. *Mild with his staff*, is the same as *administering justice in mercy*: or, as a *shepherd* who gently drives his flock. On the contrary, *weak in his staff*, he who takes but little care of them. *Cruel with his staff*, denotes a *rigid governor, or tyrant*. *Splitting of the staff*, is *discord*. *Breaking it*, the *casting away of care*. *To depart from true religion*, is, *to break its staff*. *To break the staff of Moslemen*, is, *to separate from them*.

Ib. *By venerable Abraham*. Arab. *By the reverence of al-shaich: the old man*: Abraham emphatically so called, though a name given not only to men advanced in age, but to such as are distinguished by their learning, power, piety, &c.

Ib. *Sacred dome*, or *temple of Mecca*; which by our Poet is entitled *metropolis of the world*. The Mahometans have a tradition that this temple was built several ages before *Mahomet*. Some say it was destroyed by the flood: others, that it was carried up to heaven during the flood; was restored by Abraham, and preserved to the time of *Mahomet*. Vid. *Alcor. ch. ii. v. 128*. Edit. *Marrac. Dav. Mill. Dissert. 10. §. 11.*

Sale's Prelim. Disc. to translation of Cor. p. 114.

Ib. *Whose bones*, &c. Arab. His bones for want of flesh appear as if *áñbora*, he was chipped with an *batchet*. I gave the bow to *Barijába*: it's *bewer*; is a pro-

a proverb, viz. *I restored the goods to their right owner.* The Arabians, speaking of an old man whose troubles are multiplied, say, “*Troubles have bewed him.*” The same phrase they apply to calamities of any kind. For instance, “*Misfortunes and time have bewed his hair:*” i. e. Have wasted his plenteous fortunes, and left him none of his thick and well-compacted plumes remaining.

Pag. 92. *Pbeida*: A town situated between *Mecca* and *Bagdad*.

Ib. *Form*, viz. *Iṣḥta wa-noīṣṭa*: *Live and be restored*: of the same force with what the Arabians say, *Naūṣha-l-lábo*: *God raise thee up*, viz: from thy poverty to a happier state!

Ib. *Mawána*: A place, or as others, a town in the way to *Mecca*. *Serugium*: Vid. Not. ult. on *Assemb. I.* *Gaffan*: Vid. Not. p. 32. on *Assemb. II.*

Pag. 93. *The book*, &c. He is supposed to refer either to the *Alcoran*, or the *table of God's decrees*. Vid. *Alcor.* ch. vi. v. 37. viz. *Ma farátna fi-l-citábi*, &c. *We have omitted nothing in the book*: i. e. In the preserved table, in which is recorded whatever hath or shall come to pass in the world. Absolute predestination with regard to this present as well as future life being the doctrine of Mahometans in the strictest sense: a doctrine that *Mahomet* made great use of in his surprising conquests. Vid. *Sale's Prelim. Disc.* to *Cor.* p. 64 and 103.

Ib. *Wonderful events*: Referring, it is supposed, to a book with that title.

Ib. *In the middle*, &c. Arab. *In ventribus [awrákin] foliorum*: *In the middle of those leaves or pages*: alluding to the custom of writing on leaves of trees, before the invention of paper. *Wárakon*, the singular of *awrákon*, signifying a leaf and paper. Both which the Poet *Nawabig* includes in these verses :

No fruit that ripens when [*wárakon*] the leaf is green,
With greater beauty to the eye appears,
Than th' Author's stile, with utmost pleasure read,
When on white [*wárakon*] paper carefully inscrib'd.

Ib. *My circumstances, &c.* Arab. *When the sleeve of my garment is heavier, the education of my son will be lighter.* His back is heavy loaden, and on the contrary, his burden is light ; are phrases, intimating either a person's numerous family, or, his small number of domestics.

Ib. *Writing : Kitton :* A libel, or declaration in law of a debt that is contracted. *The sentence of a Judge :* an instrument of donation. *Alcor.* ch. xxxviii. v. 17. *Hasten kittána,* our sentence, or portion, before the day of account : i. e. The day of judgement.

Pag. 94. *Discourse.* The Arabic here compares his language to a beautiful picture ; but yet far exceeding all the art of the Painter. So ornamental, that the inhabitants of *Jemáma*, remarkable for making the most curious and variegated garments, were not equal to him.

Ib. *Jemáma,* strictly speaking, is, *Arabia Felix*, being the best and finest of those five parts, into which the whole country is divided. Vid. *Geograph. Index to the life of Saladin*, by Schultens.

Ib. *Light visible.* Arab. Till the black hairs of the night waxed white.

Ib. *Harbinger, &c.* Arab. The column of the morning broke forth.

Ib. *Rays of the sun.* Arab. *Horn of the fawn.* A phrase in the East, signifying the rising of the sun. *Horn* being the same with *radiant light* : because, say the Arabians, *As rays dart from the heavens, so does the bright colour of does shine from the tops of mountains.* A doe is one of the names they ascribe to the sun. Thus the Poet :

The Doe that shines with brightest rays
To illuminate the day ;
Is much inferior to the charms
Of Female's beauteous face.
For she with all her splendor sets
In dark obscurity :
But this appears without eclipse,
By day and night the same.

Vid. Not. on Traveller, v. 29.

The

The nose of the sun sneezed to me; is proverbially applied to the appearance of the morning, or the rising of the sun. From what is premised, consider the title to Psal. xxii. viz. *Aijéleth ha-shachar: cerva matutina:* the morning-bind : compared with Cantic. viii. ult. "Make haste, my beloved, and be thou like to a roe, or to a young hart upon the mountains of spices."

Ib. *With a motion,* &c. Arab. *He danced the dance of a doe:*

Ib. *Every part,* &c. Arab. *My liver (my inward parts) are all on a float, sounding within me in the same manner with that noise which a Female makes in her throat on account of her young.*

Ib. *Took him by the hand.* Arab. *I join'd my side, or, rather, my wing to his:* the same as, *I went with him band in band.* The wing and the hand, being synonymous terms.

Ib. *Equal to,* &c. Arab. *May thy reward be equal to the motions kadamica, of thy feet.* He who moves towards another, with a right foot, is equivalent to one who treats him with a virtuous and ingenuous mind. *Sure footed,* intimates a man of skil and understanding : and a friend of long continuance.

Ib. *That God would repay.* Arab. *That he would be my chálipha, vicar, or successor.* From hence the Arabians, by way of consolation to a person in distress, say, *May God be to thee chálipha, vicarius, instead of a father!*

Pag. 95. *Full of tears:* *Tegárgerat: gargarizavit uterque oculus:* i. e. His eyes flowing with tears, made the same noise with that of a gargarism, when you gargle the mouth or throat.

Ib. *Watery clouds:* *Sárabon.* A species of water that at noon-day appears in barren, sandy fields, as if it was real water ; but soon passes away as a vapour only.

Ib. *With such delusion,* &c. Arab. *Rawaito: I have proposed,* literally, *watered my discourse.* He aims at the prospect of *saráb,* the appearance of water, is an adagy, signifying the folly of one who is satisfied with

with the outward shew of a thing, and not entering into the merit of it Compare *Isai.* xxxv. 7. *ba-sharab*: *the parched ground* shall become a pool. A shew, or appearance of water in the desert, invites a thirsty traveller; but coming near it, he is sensible of his error; for it soon vanishes away. To this failure are resembled the transitory affairs of the world; which however plausible and engaging in prospect, the event discovers the vanity of our imagination. Vid. *Adag. Arab.* 55. *Gol. ed.*

Ib. *Berra*: Signifies a beneficent, kind mother.

Ib. *Surname*: *Ictanaito*: *cui cognomen dare possum*: it being usual with the Arabians to add a name to their sons besides that of their fathers. Vid. *Pref.* to the *Traveller*. From the same radix, viz. *cána*, is *conwaton*, a metonymy, when we speak of a thing by a name different from its common one.

Ib. *Asmaceus-Cumeithus*: Men remarkable for their compositions: the one excelling in prose; the other in poetry.

Pag. 96. *Leaving, &c.* Arab. *Depositing, or fixing on my heart* (*gamra'-l-gáda*) *fierce burning coals*: a proverbial form, signifying the great anxiety any one labours under. *Gádan*, is the name of a tree, the wood of which produces the most lively burning coals.

ASSEM-

ASSEMBLY VI.

ENTITLED

M A R A G E N S I S.

HARITH *Ibn Hemmam* in one of his narratives gives us the following account of himself, saying : At *Maraga* I once happened to be present where there was a select company of learned men, reasoning and disputing about the subject of eloquence. One thing I observed, in which the most accomplished scholars among them mutually agreed : viz. That to the best of their knowledge there was not one man surviving, who had the talent of *making extempore verses* : and of altering them, so as that they might be agreeable in every respect to his own will and pleasure. Neither had their learned ancestors any person to succeed them, who was able to open a new and undiscovered way of instruction ; or to form such a dissertation as before had not been attempted. For instance, do but consider the best and most admired writers of this age, who are supposed to be masters of the *richest talents of eloquence* ; and compare them with the learned men of ancient times : they will, I am persuaded, appear in a degree far inferior to them ; nay, though you esteem them to be as eloquent even as *Sebban Wajil*. In this assembly there was a man of an advanced age, sitting in a corner, among the crowd who had gathered together, like a number of clients or domestics that waited for protection. Whenever he perceived that the men behaved in a rude, indecent manner, either in speaking or in acting ; being too ready, from the little stock of learning they had

had treasured up, to *declare* some sentences that were proper, but others of a contrary nature; he contracted his eye-brows, he curled his nose, and with a profound *silence* fixed his eyes on the ground, in such a posture as if he was ready to *stretch out his arms*: drawing his body into a narrow compass as a camel, or an horse does, before he begins his course, that he may take larger steps. You may likewise compare him to a darter, who is some time in preparing his bow-string, that his arrows may have a readier passage. To a lion, or any other animal that lies down in a *couching* posture, desirous and eager to pursue his prey. But when the company had *left off disputing*, and recovered their sedate thoughts, after *the tumult* which was occasioned by their animosities had ceased; fixing his eyes intently on them, he addressed himself to them in these words: If you are desirous of knowing my sentiments, I must freely declare, the subject you have been debating is of a difficult nature. And instead of adhering to what indeed is justice and equity; you have deviated very much from both. For what is the result of your discourse? It is this: Your praises and encomiums have been enlarged in celebrating *dead writers*, who had no spirit nor vigour of eloquence to recommend them. And so immoderately prejudiced have you shewn your inclinations towards them, that in the most ingrateful manner you have brought low, you have reviled, you have thrown contempt on the men of your own age. Men, who are allied to you by birth, and with whom you are connected by all the bonds of love and familiar acquaintance. You, who make such large pretences to *pure learning*, and refined eloquence! You, who would be esteemed *masters* of the most *perfect science*! What new invention have the *young genius's* been able to produce? and in what single point of literature hath this *present generation* exceeded those of old time? Do these men explain and interpret the sense of any difficult subject, in a clearer and more significant style? Are the tropes and figures, that they

they use in their compositions set off and embellished with more sweetness, and more agreeable entertainment? Are the treatises they have published, adorned with more pleasing and exquisite beauties? Or the poetry they have written, with thoughts more lofty and sublime than those of ancient poets? But to consider things in a proper manner; let me put this question: Was the sense and understanding of our predecessors superior in any respect, to that of the *vulgar and common herd* of mankind; from which nothing could be produced that was either *sublime or elegant*? they have indeed been celebrated as men of high merit, and worthy to be imitated, because of their superiority in age: but not on account of any excellency to which they had *a real and just title*. One thing with regard to the present times, I am well satisfied of, that the chief and principal intention of a person who undertakes to write poetry, is, that his composition may be formed so as to shine like several flowers differently variegated. When he would describe any subject by way of metaphor, he takes as much pains to change and diversify his words, as the inhabitants of *Jemáma* do, in mixing the colours of their garments. If his thoughts are employed in making some new discovery, *the produce* shall be of more importance than what he expected. In labouring to make the sense of his orations strong and compendious; they appear so weak and imperfect, that no one is desirous of imitating them. When he would distinguish himself by some extempore performance; instead of meriting applause, you rather wonder, and are astonished at his impudence. And if he attempts any thing unusual, which hath not been so much as heard of; all his efforts prove languid and feeble.

After these reflections, a certain person who presided in the council, to whom the utmost respect was paid as the *principal*, of the highest quality of this assembly, made this reply: Who is this man that takes upon him to discover and *solve* the greatest difficulties, exerting his authority in such an arbitrary, heroic

heroic style? To which he answered, I am the man who hath delivered himself with that freedom; prepared to enter the stage, and engage with thee in the sharpest combat. And if thy inclination prompts thee, give the challenge, provoke, call upon, contend with him. He is ready in every circumstance to make thee full satisfaction. The answer made to this was, You are to consider, Sir, that in our country we know the nature of birds so well, as not to set the same value on the *worst species of kites*, that we do *on the vultur, or the eagle.* Neither are we so stupid but we can readily distinguish *fragments of silver from pebble stones.* And indeed as there are very few, whose circumstances have been mean and calamitous, that *have been raised* to any eminent station of dignity and honour: so those who *have signalized themselves* by their heroic exploits, have not encouraged others to imitate them; but instead of that, would be thrown into the utmost *confusion*, even at the sight of a destroying enemy. Let me then advise thee not to make thyself obnoxious to censure, nor to expose thy reputation to one who is able to detect and make public the weakness of thy understanding. And when thou art instructed by a candid monitor, instead of shewing the least aversion, hear him with the strongest attention. All the answer he made to this, was, It is incumbent on *every man* to know the strength of his own genius. But it will not be long before these *difficult points* be made clear and obvious.

After this the assembly entered into a very deep consultation, what method they should take to *satisfy themselves of the depth of this man's understanding;* and to know, from the strictest and most accurate examination, by what means he had attained to that faculty of expressing himself, in so easy and ready a manner. This consultation being ended, one of the company said, Deliver him up to me, that I may take my chance, and try if I cannot undertake the same weighty and difficult conflict, in which I was once engaged. A conflict of the most intricate nature;

ture; the design of which was, *To open the brightest vein* of wit and judgement; and to display in the most expeditious way, all the elegancy and beauty of language. They then readily complied, and *entrusted to him* the whole management of this affair, and gave him equal power with that which the *Chawárigi* conferred on *Abu Naúma*. No sooner did they consent to his proposal, but he immediately directed himself and his discourse to this old man, who presided in the assembly; and said: As I am so fortunate to associate with one who is the principal man of the company, I shall be very careful how I express myself; and as solicitous in embellishing my words, and setting them off to advantage, as a woman is in appearing with all her jewels and splendid ornaments.

In the city which I inhabited, when my family was small, I was able in some measure, to support myself with the income I was possessed of. But as they increased and became *more numerous*, and *my substance* was exhausted, I left my own country, and applied myself to one with the highest expectation of having a *supply* for my great necessity. He, I must confess, received me with the utmost alacrity and benevolence imaginable; and at *all times* and seasons I was sure of a ready assistance: I then made my request to him that he would permit me to return to the place from whence I came, as I had met with such *cheerful reception*, and so much generous treatment. But to this he replied, It is my full and determined resolution by no means to dismiss thee, furnished with provisions and what else is necessary for a traveller; neither will I repair thy dissipated substance, nor restore thee to thy native country, only upon this condition, that before thou takest leave of us, thou wilt draw up in particular form, and commit in writing an exact account of thy condition and circumstances, and deposit it with us to be kept as a lasting memorial. This epistle or writing must consist of words that shall be read alternately, some with the *usual points*, others, that have them not. The imposition was attended with

with so much difficulty, that with the greatest patience for no less than a whole year, I studied how I might accomplish it ; but to no purpose, or to any real satisfaction. During all that time my endeavour was to keep my thoughts intensely employed ; and yet instead of vigilance, I found I was affected with an higher degree of stupor. I was then solicitous to have the assistance of such as were esteemed learned and celebrated authors. But so far from receiving satisfaction I found they discouraged me, by the contraction and austerity of their faces, and turned themselves from me, as not willing, if it had been in their power, to help me. But one of the company said, If what thou hast alledged in thy behalf is in every respect consistent with real fact and truth ; by some token or other, I desire thou wilt give us full and unexceptionable conviction. To this he replied : Thy request to me is such that I am as ready to grant it, as a swift horse is to pursue his course when the rider urges him to it. Or by way of comparison, Thou desirest *a river would overflow* it's banks to water the earth, when it hath already spread itself far and wide to refresh the barren, thirsty ground. Thou hast committed *the trust* to one who knows how to manage it. And given the province to him who will govern it to the best advantage. From a very deep and attentive consideration, (like a man after a fatigue, his strength having been much exhausted) he recovered his spirits, and reduced his faculty to it's usual copiousness : saying, Prepare thy ink and other proper materials, and write as I dictate to thee.

“ A generous disposition [may the divine prosperity accompany thee !] is one of the highest ornaments we can attain to. But as to a narrow, selfish temper, [may fortune cast a shade on his eyes, who envies thee !] nothing is more instrumental in debasing a man's character. A man of true courage is a terror to his enemy ; and hath a just reward : but a coward who deceives you, is like a fire-pan, that, take never so much pains, gives you not one spark of fire.

An

An hospitable man, one, whose generosity multitudes partake of, receives you with pleasure whenever you want refreshment: but a covetous churl defrauds you of what in justice you are entitled to; and like a barren soil; instead of shewing any compassion, terrifies you by the disappointment of finding no relief in your greatest extremity. He who dispenses his favours *with ease* and *chearfulness*, *supports* you in the *genteelest manner*. But a man of a morose, *quarrelsome* temper, pursues all possible measures to *vex and disturb* you. A bounteous gift to a person in distress alleviates the circumstances of his misery: but he who turns his back on your complaints, leaves you involved in troubles, which like so many branches of trees join themselves to each other. Gratitude in the strongest, sincerest terms wishes the happiness of benefactors, that divine blessings may attend them, and deliver them from the calamities of life: and even a covetous man, should a spirit of bounty rise in him, merits general commendation, and washes away the stains of his former Fordid disposition. A man of a candid, ingenuous temper, freely acknowledges the kindness of his friend, and is desirous, to the utmost of his power, of making some recompence. He who refuses you a good office, when he is able to do it, brings upon himself ignominy and disgrace. To disregard any thing devoted to sacred purposes; or to violate any duty that we are obliged to pay to a wife, a family, an acquaintance, a man of dignity and honour; is an instance how much we err from the rules of piety and decorum: and to disappoint such as have *raised their expectations* of success in an affair of importance, is a crime of an heinous nature. No one is of a tenacious, fraudulent disposition, without discovering his want of judgement: but he who is not of that temper, treats you with the highest justice. A man who is very solicitous in heaping treasure upon treasure, deserves the character both of a miser, and a despiser of religion: for he who is pious and good, is *bounteous and liberal*.

When in points of dispute thy advice is required, let it determine the controversy. And where some things are really blameable, let thy courteous behaviour connive at them. If a poor object petitions thee for relief with a cloudy, dark countenance, do thou *look upon* him with a pleasing face, and enrich him with presents. Give no occasion even to thy enemies to reproach thee ; but rather to commend thee for thy civil treatment. Is thy family distinguished for their stedfastness, and regular conduct ? this will be a means of *repelling* the insults of an adversary. A man in an honourable station, by his generosity *raises* to himself a tower of glory. Should any one in distress implore thy aid ; send him not away *empty*. Does he celebrate thy due praise ; let him not lose his reward. Let thy generosity refresh the indigent ; and thy plenteous *showers* descend on them. So far from laying any restraint on thy bounty, let it flow in full stream, like milk from the camel. And if through parsimony, thou art inclined to reject a necessitous object, suffer not such a temper to prevail. It is my earnest desire that thou wouldest weigh well the person who places his hope and confidence in thee : he is an old man, in the decline of life. What shall I compare him to ? even to a fluctuating afternoon shadow, when the sun is hastening to go down to his place. And what is worse, he hath no aid, no support to depend on. His intention of coming to thee, was from the opinion he had conceived of thy goodness : and so forcible this intention ! that it *urged him* with all the power imaginable. He therefore selected the best and choicest flowers of eloquence, and scattered them in the encomiums he hath bestowed on thee. To render what is due to thee he thought himself in justice obliged. But as to those things for which he petitions, they are of small consequence. They require not much time to be examined ; for the reasons why they call for thy affectionate benevolence, why they hope for grace and favour, are very plain and evident. Thus did he not only praise what was truly
com-

commendable, but object against what was blame-worthy. And no wonder that his commendations were admired, and received with applause ; and his objections with much distaste. But notwithstanding this different treatment, a considerable number of domestics pressed upon him, like those who to quench their thirst, press upon one another, striving who shall first drink of the spring : domestics, by the decline of fortune labouring under the most piercing difficulties ; destitute and naked as birds that have *no feathers* on their wings ; all involved in a squalid, miserable condition. But as to himself, the flood of tears that issued from him, was so great as to confirm every particular he had delivered to them. His consternation so strong, that he was like a person at once deprived of his senses, to such a degree, that there seemed not only a dissolution of mind, but of the body likewise. So turbulent his *cares*, that they enter and take possession of him with the same eagerness that weary travellers do of an inn or place of entertainment, by no means to be diverted or excluded, till they are quite *refreshed*. His countenance so pale, as to exceed the common appearance of such as labour under long sickness, and are even at the point of death : or such as meet with unexpected disappointments, having raised their hopes to the highest degree of success. His fortunes being entirely dissipated, like camels without a keeper, he wanders from place to place, till *old age* and *grey hairs* macerate and emaciate him. The enemy he contends with *tears to pieces* his character. The ease and tranquility he used to enjoy is taken from him, and sent into banishment. But notwithstanding he is deprived of so much comfort, his desire is not so intensly fixed on recovering it, as to shake his constancy, or provoke any person's indignation against him : neither are his *thoughts* so *corrupted*, as to want severe methods to reform them. When *any one* hath just reason to complain of the hardships he undergoes, he is not to be blamed. And no eminently distinguished alliance should be turned to hatred or disesteem. But

suffer not thy high station to violate those sacred rights which necessarily belong to it. Do not therefore frustrate his expectations of having relief from his anxiety by a liberal and cheerful donation. Just reason then he will have to spread thy fame; and celebrate thee among those men with whom he shall at any time converse. My sincerest wishes are, That thy life may be of long continuance: that destruction of every kind may be removed far from thee; that riches may increase so as to enable thee to be affectionate and bounteous: that a proper remedy may never be wanting to dispel all sorrow and anxiety: nor a true friend, to solace thee when thy years are advancing, and old age seizes thee. It is likewise my earnest desire, That the necessary conveniences of life may never fail thee: that thy joys may be youthful and vigorous: and that no limits may be fixed to thy generous conduct so long as the rich man's hospitable mansion is frequented; or the repulse of an inhuman, sordid wretch is dreaded. And with this let me conclude.

Having finished this excellent and useful discourse; and given the audience a very satisfactory proof to how great a degree he was *master of* a polite and eloquent style; the assembly not only complimented him with their highest praises, but gave ample testimony of their approbation by facts as well as words: for their benevolence and generosity to him was so free and affluent, that they strove which of them should be most distinguished. After this they desired to know from what branch or family he was descended: what the particular seat or place of his habitation? to which he replied :

*In line direct from Persian family,
Gassan by name, of royal progeny,
Pure and from mixture free is my descent,
A native of Serugium, that justly boasts
Of it's unparallel'd antiquity.
My family of highest dignity!*

Splendid

Splendid in ev'ry branch, like to the sun,
 When the most beauteous aspects be assumes.
 A seat so pure, so delicately plac'd,
 As to be guarded from infectious air.
 By nature and by art so well contriv'd,
 That paradise itself cannot excel.
 How happy was the time, I then enjoy'd !
 How perfect ev'ry pleasure of my life !
 With what complacency, what ease of mind,
 Did I the paths of verdant meadows tread !
 In all my projects sure to find success.
 Those were my glorious, my triumphant days,
 When with the glitt'ring ornaments of youth,
 I shone in brightest splendour ; no eclipse !
 And fortune smil'd with all her beauteous charms.
 Varicus, 'tis true, the motions she pursues !
 Her smiles too often chang'd to angry frowns !
 And such events, tho' ignominious,
 I saw without concern, or anxious thoughts.
 But when the scene was alter'd, and my days
 Of sorrow upon sorrow far advanc'd ;
 Such was th' oppressive load, that by th' excess,
 If any one was ev'r deprived of life ;
 I must have fall'n a sacrifice to grief.
 Or by redemption could my former days
 Be once restor'd, my heart's most precious blood,
 So far from being spar'd, should pay the price,
 A treasure of such value to regain.
 For as to death ! were we to have our choice ?
 More eligible sure for man to die !
 Than live, a troublesom, uneasy life,
 Like beasts, to treatment base and vile expos'd.
 Instead of pow'r their motions to conduct,
 Dragg'd by a brazen ring fix'd to the nose,
 They're forc'd t' obey their cruel leader's voice,
 Thro' difficulties tho' of the hardest kind.
 Such man's condition, when in deep distress !
 More eligible sure for man to die,
 Than live to see those of the noblest rank,
 Insulted by the lowest, meanest class

Of such as are the objects of contempt.
 If you enquire, to what must we impute
 These seemingly irregular events ?
 To fortune's obstinacy you'll charge the crime,
 For if her conduct was not so perverse ;
 If all our days were clear and undisturb'd
 With clouds that intercept our fullest sight ;
 The inconveniencies of life that rise
 From those of evil genius, would remove.
 Were all her motions steddy pursued,
 And all her favours equally dispers'd !
 How sure, how even ev'ry stage of life !
 No apprehensions of a sudden change !

He then proceeded in his narrative to speak of the governor, who had been so *very generous* to him ; and given him this charge, to address himself to those who would take him under their protection ; and by whose interest he might be preferred to the office of *Diwan*, *public register*, and *dictator of public epistles*. But instead of applying to them for such preferment, he was entirely satisfied with the presents they had made him ; and with a kind of noble disdain refused to accept of the employment which was proposed to him. The author of the narrative [*Haririus*] said, I must acknowledge *I knew* very well who the person was [*Abuzeid*] before he produced such specimens of his eloquence ; and by some intimations had in a manner shewn of how great esteem he was before he *had displayed* himself in so shining a light : but by the motion of his eye-lids he signified to me, *not to make any discovery of him*. He then left the company loaded with their *bounteous rewards* ; and removed like a victorious conqueror with his rich spoils. I followed him very closely, paying him all the respect and civility that in justice he deserved. But I could not help blaming him with some passion for refusing the office of *Diwan*. He, instead of giving me a direct answer, turned himself suddenly with a facetious smile, and repeated the following verses in an entertaining musical tone.

I.

*To travel distant countries,
Tho' poverty distress me,
Hath always been my option ;
Rather than be subsisted
In one fix'd habitation,
By gen'rrous contributions.*

II.

*For by a long experience,
And private observation,
I've seen th' insulting treatment,
I've heard the rough expressions,
Of provinces chief rulers.
How grievous their expressions !*

III.

*So partial are their favours !
So prejudic'd their judgement !
That the reward they give you,
Frustrates your expectations.
Like those who form a building,
But leave it quite unfinish'd.*

IV.

*Permit me then t' advise thee,
Never to be deluded
With specious, vain pretensions ;
Those treacheries of fortune !
Nor to attempt explaining
Obscurities mysterious :*

V.

*For ev'n the highest pleasures,
Which take such strong possession
Of all our thoughts, when dreaming ;
Soon as the slumber ceases,
By sudden fear and terror
Quite disappear and vanish.*

NOTES

ON

ASSEMBLY VI.

ENTITLED

MARAGENSIS.

PAG. 107. *Maragensis*. This Assembly takes it's name from *Marágá*, a city in Persia, one of the metropoles of *Adserbeijani*: remarkable not only for it's plenteous produce, pleasant gardens, &c. but for men of learning and great genius's. Vid. *Ind. Geogr.* annexed to the *life of Saladin*, by *Schultens*. There is another title which this Assembly claims, viz. *al-chaifáo*: a word that intimates different colours; and applied to a person who hath one eye gray, and another black. It is so called because of the various matter of it's composition.

Ib. *Accomplished scholars*. Arab. *Knights of the pen, and princes of eloquence*; including both orators and poets, endowed with a peculiar firmness and strength of mind.

Ib. *Making ext. verses*: Arab. *Composing with great readiness pure poetry*: or, *drawing marrow from the bone*.

Ib. *A new way*: *Taríkaton gárron*: *a way distinguished by a white mark*: applied to true eloquence, which in the Arabic phrase appears with a candid, fair mark on her forehead. The character of a faithful Mahometan, is described in the history of *Timur*, p. 3. *cóllo agár-rijn*

rin mobággalin: every one who is distinguished by a white mark on his forehead and on his feet.

Ib. *Dissertation*, &c. The style of the Arabic here, we may say with Schultens, is very bold: for the *dissertation not attempted*, is compared to a *virgin not deflowered*. But it is in frequent use with Arabic writers; the comparison of a *virgin* being applied to any noble subject, when the flower and dignity of it is such as hath not been cropt, or treated of by other writers. *Thou art not the first Author of this oration*: literally, *Thou art not the Master of this oration's virginity*.

*Avia Pieridum peragro loca, nullius ante
Trita solo.* Lucretius.

Vid. Schultens Not. ad *Excerpta ex Ispahanensi*. p. 14.

Ib. *Richest*, &c. Arab. *Who have it in their power to hold and moderate the reins of eloquence*.

Ib. *Appear*, &c. Arab. *Like so many scholars, or clients that depend on the instructions of their masters, or the advice of their counsellors*.

Ib. *Sebban Wajil*. Vid. Not. on *Assemb. V.* p. 97.

Ib. *Behaved*, &c. Arab. *Exceeded their bounds so as to be carried beyond the limits of their course*.

Pag. 108. *Declare*, &c. Arab. *Disperse from their little basket dates both good and bad*.

Ib. *With silence*, &c. *Muchránbik*. A proverbial expression, signifying the posture of one, who as occasion offers is ready to take his flight: and applied to him who is silently contriving some mischief.

Ib. *Stretch out his arms*: *Li-janbáa*. A word appropriated to a serpent that fixes his eyes on the ground, with an intention to leap suddenly on his prey; in the same sense with *átraka*: by which *Taábbeta Sjérran* describes an artful, mischievous man, viz.

*When on the ground his eyes intently fix,
He spreads his venom like the morning dew,
Such is the posture of the Basilisk,
Dire poison scattering in every place.*

Ib.

Ib. *Couching*: *Râbidon*. A word corresponding with that in the Hebrew, Gen. xlix. 9. “Judah is a lion’s whelp: from the prey, my son, thou art gone up: He stooped down, *rabatz*, he couched as a lion.” There is a peculiar beauty in the same expression as applied to *Cain*, Gen. iv. 7. “If thou dost not well, *sîn robetz*, lieth at the door.” i. e. *Couceth*, in readiness, as it were, to seize thee for his prey.

Ib. *Left off disputing*. Arab. *When they had emptied their quivers*.

Ib. *Tumult, &c.* Arab. *When the tempests were calmed*.

Ib. *Dead writers*. Arab. *Putrefied, rotten bones*.

Ib. *Pure learning*: *Al-nâkda*: *Coin not adulterated*. From *nâkada*: *He pierced the drachma*. i. e. He tried whether it was made of good metal.

Ib. *Masters*: *Mawabîdkato*: A Persic word, appropriated to the *chief of the Magi*.

Ib. *Of the most perfect science*. Arab. *Of loosing and binding*.

Ib. *Young genius’s*. Arab. *New springs, or bubbles of genius*.

Ib. *Present generation*. The Arabic alludes to the *bippodromus*: with this question, viz. *Wherein does the horse of the age of two years, excel that of five years?* A proverbial form of speaking, applied to the different talents of men of different ages.

Pag. 109. *Superior to vulgar, &c.* Arab. *Clearer than those watering-places where cattle go to drink, and with their excrements disturb so as that nothing appears but mud and filth*.

Ib. *Sublime and elegant*. The Arabic here resembles the compositions of the Ancients to *wild beasts*: as if they were loose and irregular, not confined to any certain bounds: and which the authors formed not from their own genius; but patched together such collections as by accident they could meet with.

Ib. *A real and just title*. Arab. Compares the ancient and modern writers with one person who comes out of the water, and another who is but just entered into

into it: and that the latter may claim as much merit as the former.

Ib. *Jemáma*. Vid. Not. on *Assemb.* V. p. 104.

Ib. *The produce, &c.* Arab. *When he digs deep for water, instead of finding it, he discovers a vein of gold.*

Ib. *Principal, &c.* Arab. *The eye of eyes.*

Ib. *Solve, &c.* Arab. *To break this hard stone.* A proverb, intimating difficulties of the most abstruse kind.

Pag. 110. *Worst species, &c.* A proverb, applied to the ignorant, and men of learning.

Ib. *Pebble stones, small: Kiddaton: large, kadidon:* To express the approach of a number of people, the Arabs say, *They come kiddaton wa-kadidon, both small and great.*

Ib. *Have been raised, &c.* Arab. *Have placed themselves as marks for darters.*

Ib. *Signalized themselves, &c.* Arab. By experience raised *nakán, the dust:* a word referring to the tumults of war. From hence the Arab. Poet:

Should you in battle safe protection seek?

Friendly reception you are sure to find:

*Ev'n tho' [nakón] the dust of death rises so high,
That thickest darkest clouds condense the air.*

Weddachus Ibn Ismael, commanding the bravery of his troops, writes :

*But in the field of battle you may see
The bold-contending horses cloth'd with [nakón] dust:
Their riders like fierce demons rage and storm
For spoil, which they in bounteous gifts consume.*

Ib. *Confusion.* Arab. Points out those who have never seen an engagement, and at the sight of it would be in as much terror, as the eye is, when injured by straw or dust obstructing the sight.

Ib. *Every man, &c.* Arab. “ Every man best knows the mark of *kidbko, sagittæ aleatoriaæ, his arrow of chance.* A proverb, intimating, *Every one is best*

best acquainted with his own condition." One of the superstitions of the Arabians before Mahomet, was, to inscribe particular marks on arrows ; to mix them together, and to draw them out, that they might know what good or bad fortune would attend them. Vid. Pocock. Not. on *Abul Faraj. Specim. Hist. Arab.* p. 328. This custom of divination was strictly prohibited by Mahomet. *Alcor.* ch. v. v. 4. and v. 99. Comp. *Ezek.* xxi. 21. The king of Babylon stood at the parting of the way, to use divination : *he made his arrows bright.*

Ib. *Difficult points.* Arab. *The night will soon disappear by the approach of the morning.*

Ib. *Satisfy themselves, &c.* Arab. *To probe, as a surgeon does the wound, the depth of his inexhausted well.*

Pag. 111. *Open the brightest vein, &c.* The Arabic compares the means used to find out what was true wit and judgement, to the *Lydian stone*, which was applied to discover genuin from adulterated gold.

Ib. *Entrusted, &c.* Arab. *They invested him with the dignity of a sponsor.*

Ib. *Chawárigi, or Karegites, separatists.* The principal leader of these men for twenty years, was *Katri Temimonis*, furnamed *Abu Naáma*, from the horse he used to ride on : and called *naáma*, because, in swiftness he exceeded an ostrich, which in Arabic is *Naá-mah*. The *Karegites* revolted and made an insurrection against *Ali*, the fourth *Caliph* from Mahomet. Vid. *Ockley's Hist. Sarac.* vol. 2. p. 50. edit. 1757. They were reckoned heretics, maintaining that in this world, there was no necessity of a superior power, or *Imám*, a name peculiar to Mahomet. Vid. *Ab. Phar. Hist. Dyn.* p. 170. Read more of this sect and their ténets : *Sale's Prelim. Disc.* to his translation of the *Coran.* p. 173.

Ib. *More numerous.* Arab. *More weight was laid on my shoulders.* One of light shoulders, proverbially, is, a man who bath neither family nor riches.

Ib. *My substance exhausted.* Arab. *My small rain or dew dried up.*

Ib,

Ib. *A supply.* Arab. Refreshing the splendor of my countenance.

Ib. *At all times.* Arab. He assisted me both morning and evening. Vid. Not. *Aff. I.* on *Excursion*, p. 11.

Ib. *Chearful reception,* &c. The Arabic by a bold figure compares his desire of returning, to riding on the back of alacrity.

Ib. *Usual points,* &c. What our Author means, is, that the words to be used in that *epistle* or *writing*, must alternately be such as are marked with the *diacritical points*, and with others not so distinguished. For whosoever is acquainted with the *Arabic alphabet*, knows, that there are fifteen letters with, and thirteen without those marks.

Pag. 112. *I studied,* &c. Arab. I cultivated, or made suit to my eloquence, so as to bring it to maturity, but received not the least answer.

Ib. *My thoughts,* &c. Arab. I kept my genius awake.

Ib. *A river would overflow,* &c. Proverbially used when we ask a favour, and there is no necessity for asking it.

Ib. *Committed the trust,* &c. Proverbially, Thou hast given the bow to him who knows how to polish it: intimating, that an eloquent man is best qualified to speak in public.

Ib. *Given the province,* &c. A proverb of the same kind: Arab. Thou hast given the house to its builder.

Ib. *Recovered his spirits.* Arab. Meditated even till his spring (exhausted) recovered its vein, i. e. his paternal genius.

Ib. *Reduced,* &c. Arab. Recalled his milch-camel to her usual discharge of milk. In commendation of an eloquent man, the Arabians say, How plenteous is the flow of his milk!

Pag. 113. *With ease,* &c. Arab. Smoothly, and without knots.

Ib. *Supports you,* &c. Arab. Feeds, or supplies the mouth with nourishment.

Ib. *Quarrelsome.* Arab. Hurts your eye with a straw, or mote. Straws in the eye, figuratively express vexation

tion, and pain. For instance: *My poverty gave him as much pain as if a straw was in his eye. A man of courage can not bear a straw in his eye: i. e. He is never easy till he hath avenged himself of his adversary. He shuts both his eyes, having straws in his eye-lids: i. e. He labours under great difficulties. They raised mine eye to it's sight, after I had contracted the eye-lids by the burning pain of the straw: i. e. They refreshed me after my great afflictions.* To the same purpose, *A generous man, if your eye is injured by a straw, removes the blemish so as that it cannot be seen. A straw in the eye, is by the Arabians applied in the same sense with that which our Saviour, Mat. vii. objected to the Jews.* Thus the Arab. Poet writes:

*Fix'd in Thine eye is evidently seen
A transverse beam, th' impediment of sight:
And yet to thy observance it is strange,
That Mine's obstructed by the smallest straw.*

Ib. Raised their expectations, &c. Arab. Sons of hope.

Ib. Bounteous, &c. Arab. Does not contract the hollow of his hand. Contracting and opening the hand, being opposite terms to covetousness and liberality. Thus the Poet Zohair speaks in praise of a generous man :

*So used to stretch and open wide his hand,
That to contract it, 'twas in vain to strive:
For ev'ry finger strong resistance made.*

Vid. vers. 8. Carm. Tograi.

Pag. 114. Look upon, &c. Arab. Let thy moon shine upon him.

Ib. Repelling, &c. Arab. *A sharp sword will destroy them, i. e. in the Eastern style, Stedfastness in a family resists hostilities: but if the edge of the sword is blunt, i. e. If the family is at variance with one another, there arises great confusion.*

Ib.

Ib. *Raises*, &c. Arab. *Honour builds*, i. e. A good character rises by degrees like a stately edifice. Thus the Poet *Labidius*:

*The building which our Ancestors contriv'd,
Was form'd with such superior eminence ;
That now their progeny, both old and young,
To mount the highest summit are prepar'd.*

Ib. *Empty*. Arab. *Let him gather thy fruit*: A very rich man by the Orientals is frequently compared to a tree loaded with fruit.

Ib. *Showers*: Arab. *Let thy heavens, or thy sky send forth rain*, i. e. Pour down thy favours on such as deserve them.

Ib. *Urged him*, &c. Arab. *His eager desire leaped*. Expressing both the inward impulse of his heart, and the outward motion of his body.

Pag. 115. *No feathers, and large plumes*, are applied by the Arabians to poverty and riches.

Ib. *Cares refreshed*. It is usual with the Arabian Writers to compare anxieties and troubles with travellers much fatigued, and making as it were a forcible entrance into some place of common reception: such were their *caravanseras*, built for the refreshment of strangers. Thus the Poet *Moleichus*:

*When care approaches, like a trav'lling guest,
Free entertainment she is sure to find.
With vigour strong, and with undaunted mind
I bear the pain, tho' piercing as a sword.*

To the same purpose *Ommia*:

*I feed the watchful host of all my cares,
Let them attack me with their utmost strength !
Secure as if on camel's strongest back,
Tedious and dang'rous journies I pursue.*

Ib. *Old age, grey hairs, &c.* Thus the Poet *Ommia* describes family misfortunes:

*Just as the Heir with long impatience waits
To seize th' inheritance of his father's wealth :
So by the same hereditary right,
The miseries of fortune I possess.
These make me old and grey before the time,
Consume my body, and reduce my strength.*

Ib. *Tears to pieces.* Arab. *Fixes his tooth :* To bite and devour him. The tooth is applied to any one who has it in his power to injure you. So our Author, *Assemb. 21.*

*Thus the vicissitudes of fortune you'll prevent,
And with security defend yourself
From her distorted nail, and crooked tooth.*

Again, *Collect. Hudel.*

*No small calamity from me expect,
Thou'l feel the bite from it's distorted tooth.*

Ib. *Thoughts corrupted.* The Arabic is a proverbial form, viz. *His wood is not corrupted, so as to be destroyed.* By *wood* the Arabians signify both the inward and outward condition of man. Thus our Author, *Assemb. 21.*

*Tho' fortune press'd me hard, my wood remains
Firm with it's bark, not yielding to her stroke.*

Assemb. 20. Speaking of one in great distress, he writes :

*The vigour he possess'd, his wood robust,
To spoil and weaken, Fortune never ceas'd.*

Assemb. 30. Intimating the misery of family-misfortunes :

*Misfortunes various in their kind
My building, tho' of stone, attack'd,
The splendid architecture's spoil'd :
The whole foundation much decay'd.
They've broke my wood ; but wo to him,
Whose branches by misfortunes fall.*

Ib. *Any one, &c.* Literally, *The breast that discharges it's obstruction, is not to be blamed*: alluding to a proverb, viz. *It is not possible for a disordered breast to avoid spitting*; signifying, That he who labours under adversity, may be suffered to complain.

Pag. 116. *Do not frustrate his expectations*, Arab. *Make his hope white*. A black and a white countenance, in the Arab. style, are a dejected and cheerful one.

Ib. *Master of, &c.* Arab. *How strenuous he was in the contest of eloquence*.

Ib. *Serugium.* Vid. Not. *Assemb. I;* p. 17.

Pag. 117. *Tread the paths, &c.* Arab. *Draw the train of my long splendid robe.*

Ib. *Glittering ornaments.* Arab. *I prided myself in the garment of youth*: The flourishing state of which is compared to a splendid robe, wrought with much art and skill. *A robe or garment* is a word which the Arabians apply to *life*. Thus, He took away his *garment of life*: i. e. He deprived him of life. From hence the Poet in *Hamasa*:

*What! tho' he wears the robe of life prolong'd;
Yet 'tis not worth the name of honour's robe.
The softest youth that glitters to the eye,
Will soon be spoil'd of all his shining dress;
Like slender reed expos'd to ev'ry blast:
Verdant to-day, to-morrow quite decay'd.*

The softest youth: Arab. *The brother of softness.*

Ib. *Noblest rank.* Arab. *Beasts, particularly lions, of the most generous breed.*

Ib. *Meanest class.* Arab. *Hyenas.*

Pag. 118. *Very generous.* Arab. *Had filled his mouth with jewels.* Comp. *Psal. lxxxi. 10. Open thy mouth wide, and I will fill it.*

Ib. *I knew, &c.* Arab. *I knew of what kind of wood his tree consisted before it's fruit was ripe.*

Ib. *Display'd, &c.* Arab. *Before his moon had shone with such splendor.*

Ib. *Not to make, &c.* Arab. *Not to draw the sharp sword from it's sheath.*

Ib. Bounteous rewards. Arab. *With his cloak-bag full and swelling.*

Pag. 119. Partial favours. Arab. *They do not rightly fit, or adjust favours, so as to make them proper and acceptable to the person who receives them.* The original literally compares such favours to butter, or any other ingredient which used to be put into leathern bottles; which ingredients perished, and came to nothing if the bottles were not well prepared to receive them. Comp. *Mat.* ix. 17.

Ib. Deluded, &c. Arab. *Be not deceived with a meridian shining vapour: which by reflexion of the rays of the sun appears in the fields and sands a stream of water, but really is not.*

A R A

ARABIAN PROVERBS IN THE SIX ASSEMBLIES.

Y OU may bear Moaid, but not look on him	—	Pref. pag. 3
Let both thy hands be fill'd with dust	—	Not. pag. 9
He forsakes not his father either morning or evening	—	11
His scorpions creep	—	14
Let his hands be cut off	—	15
He laid his dust	—	ib.
He rides his own head	—	16
More cunning than the fox	—	ib.
I took the wild beast male and female	—	ib.
My shoulder-blade trembled	—	17
He descended into the watering-place	—	ib.

Assembly the Second.

He put on the turban	—	30
To borrow fire; or, kindle one's fire in haste	—	31
Moistened with a large shower of rain, and the dew arising from it	—	ib.
To shake the earth with one's foot	—	32
They are my inward garment	—	ib.
He changes like the chameleon	—	ib.
Powerful in cheek — in language	—	33
Sweet in his watering	—	ib.
Till the land-crocodile descends	—	ib.
To hang on the borders of his garment, or, to stick close to the loose fringe	—	ib.
God bless your countenance!	—	ib.
The cup of strife is mingled for him	—	ib.
For want of a bone to gnaw he bid farewell	—	34
To thread the way	—	ib.
His standard is white, — or, black. — It vibrates	—	ib.
To put the headstall of business into his hand	—	35
How large his flow of milk!	—	ib.
To blow when there is no fuel for fire	—	36
The right hand of God!	—	37
To eat the flesh of a dead brother	—	ib.
To know genuine metal — melt it down	—	ib.
To be clothed with the garment of his own work	—	ib.
To wear a light garment — A loose or narrow one	—	38
To weave from another man's beam	—	ib.
His vein is frozen	—	ib.
To rain jewels from Narcissus's. To moisten the rose	—	ib.
To bite the grapes with hail	—	ib.
Luminaries of war extinguished	—	39
Their lightning shined to night-travellers	—	ib.
Jewels from her sweet-smelling seal	—	ib.
They made his lark shine	—	ib.

The barren cloud thunders

Not. pag. 40

Socius of a country, &c. &c. &c.

41

Assembly the Third.

<i>The cord, or, thread is broken</i>	—	—	—	55
<i>May your morning compotation be quite agreeable!</i>	—	—	—	56
<i>How spacious their spring-mansion!</i>	—	—	—	57
<i>Shed, bat not with floods.</i> — <i>Nourished, but not with nourishment</i>	—	ib.	—	
<i>He dwells in valleys</i>	—	—	—	58
<i>To tread on the tragacantha</i>	—	—	—	ib.
<i>Brother of war: — of suspicion, &c.</i>	—	—	—	ib.
<i>His face resembles the full moon's</i>	—	—	—	59
<i>Generous actions from generous parents</i>	—	—	—	60
<i>The wise man regards the end</i>	—	—	—	ib.
<i>The field-mouse came out of his hole</i>	—	—	—	61
<i>A crafty man is not to be taken at one hole</i>	—	—	—	ib.
<i>The mole wandered from its burrow</i>	—	—	—	ib.
<i>Possessors of truth</i>	—	—	—	62
<i>To mount or climb up to any action</i>	—	—	—	ib.
<i>May God cut off thine hand!</i>	—	—	—	ib.
<i>The date breaks through the cortex</i>	—	—	—	ib.
<i>The refuge of God!</i>	—	—	—	63
<i>Throw him down from the mountain</i>	—	—	—	ib.
<i>The condition is of weightier moment</i>	—	—	—	ib.
<i>He forsakes not his father morning or evening</i>	—	—	—	64
<i>Knock at the gate</i>	—	—	—	ib.
<i>To throw the rein over one's back</i>	—	—	—	ib.

Assembly the Fourth.

<i>There was nothing but discord and confusion</i>	—	—	—	76
<i>He broke the staff: — of dissension — of the Moselmen</i>	—	—	—	ib.
<i>He sucked the breasts of learning, &c.</i>	—	—	—	77
<i>Like the teeth of a comb. — Like the teeth of an ass</i>	—	—	—	ib.
<i>The heifer steals her lowing. — He wrote a stolen discourse</i>	—	—	—	ib.
<i>The night was in its youth</i>	—	—	—	ib.
<i>The black crow</i>	—	—	—	78
<i>Tinctured in the extremities of her fingers</i>	—	—	—	ib.
<i>He gave me hot water to drink</i>	—	—	—	79
<i>To the second rider I give the best entertainment</i>	—	—	—	ib.
<i>Only dust; no satisfaction</i>	—	—	—	ib.
<i>He stopped my gap: — The breaking of my back-bone: — My gapeing</i>	80			
<i>His vessel lessened</i>	—	—	—	ib.
<i>We should cut the shoe according to it's model. — Our feet are in their</i>				
<i>shoes</i>	—	—	—	ib.
<i>To build upon another man's foundation. — Measure for measure</i>	—	—	—	81
<i>This day suffers damage more than it's mother</i>	—	—	—	82
<i>Gather what thou hast planted: or, reap what thou hast sown</i>	—	ib.	—	
<i>Tho' circumvented, yet be strikes hands</i>	—	—	—	ib.
<i>To rise — not as the morning-crow: — Couragious — not as Alexander</i>	83			
<i>I placed them on my seat</i>	—	—	—	ib.
<i>They shook their fruitful trees over them</i>	—	—	—	ib.
<i>Outwardly a verdant herb; within a mere dung-hill</i>	—	—	—	84

Assembly

Assembly the Fifth.

He draws the cloak of oblivion over Sebban himself —	Not. pag.	97
He wears the robe of eloquence	ib.	
He is the brother of travel	—	98
His eye makes the discovery	—	ib.
To roll a question about the tongue	—	ib.
To be frequently eating, binders one's eating	—	ib.
The best supper is by day-light	—	99
He does, or, he does not dart from the bow of faith	—	ib.
He is straight — or crooked in his hands or fingers	—	ib.
Love, when folded, continues longer than when expanded	—	100
My purse resembles the heart of Moses's mother	—	ib.
As the pur-blind camel beats the ground	—	101
I gave the bow to its bower	—	102
The nose of the sun sneezed to me	—	105
He danced the dance of a doe	—	ib.
I joined my wing to his wing	—	ib.
He moves towards him with a right foot	—	ib.
Such an one is sure footed	—	ib.
He aims at the prospect of water	—	ib.
He fixed on my heart fierce burning coals	—	106

Assembly the Sixth.

Knights of the pen	—	120
He bath a white mark on his forehead, and feet	—	121
A dissertation not attempted	—	ib.
With silence he fixed his eyes on the ground	—	ib.
The younger horse outruns the older	—	122
Who will undertake to break this hard stone?	—	123
Pebble stones come small and great	—	ib.
Every one knows the mark of his arrow	—	ib.
He is a man of light shoulders	—	124
He assisted me both morning and evening. Vid. Not. p. II.	—	125
Thou deforest water from an overflowing river	—	ib.
Thou hast given the bow to one who knows how to polish it	—	ib.
the house to its builder	—	ib.
How plenteous the flow of his milk!	—	ib.
He hath a straw in his eye	—	126
His wood is not corrupted so as to be destroyed	—	128
A disordered breast can not avoid spitting	—	129

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in the line of the river, and the water is
so shallow that it is difficult to get across.

It is about 10 miles from the village to the
nearest town, which is called Sankt

Paulus, and is situated on the right bank of the river.

The river is very narrow at first, but gradually widens as it flows along.

There are several small islands in the river, and the banks are rocky and uneven.

The water is very clear, and the fish are numerous, especially trout and salmon.

The village is built on a hillside, and the houses are mostly made of wood.

The people are friendly and hospitable, and the village is a popular place for tourists.

The church is a simple wooden building, and the services are conducted in German.

The school is a small wooden building, and the children are taught in German.

The post office is located in the center of the village, and the mail is delivered twice a week.

The hospital is a small wooden building, and the doctor is a German.

The police station is located in the center of the village, and the police are German.

The fire department is located in the center of the village, and the firemen are German.



L Arab Kasim, ibn Ali
K19a Six assemblies
Ec

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